THE HEART OF CATHOLICITY

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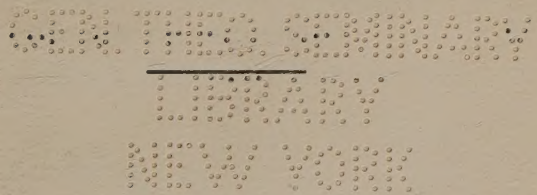
"Tell the unbeliever that God has revealed Himself to His Church, and he retorts: 'Then show me that all your things are done in charity, show me that the Church is full of love, for God is love.'"

Aubrey L. Moore.

BY THE

Rev. FRANK N. WESTCOTT, Ph.B.

Author of "Catholic Principles," and "The Church and the Good Samaritan"



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INTRODUCTION.

SOME time ago, in an assemblage of Evangelical ministers who were discussing the famous Westminster Catechism, someone rose and remarked that he thought the least that they could do would be to put the love of God in a footnote.

This suggests the sad fact that, in many sectarian creeds, and in much religious controversy the love of God is conspicuous only by its absence; and, instead of being the one great inspiring theme of those who assume to teach in the Name of Christ, it is crowded out into some "marginal footnote," as if it were a quite unimportant element in the religion of the Son of God.

Not only is this true of controversies between various Protestant sects, but it is also characteristic of the way in which the claims of the Catholic Church have been presented to Protestants for their consideration. It is astonishing how much can be written concerning the Church which is in itself perfectly true, yet which utterly misrepresents the real spirit of Catholicity, and makes it seem hard, and narrow, and, of course, repellent to any man who loves God and his fellow-men. If we as Catholic Churchmen are to teach men to understand and to love the American Church, there are certainly two things we must do: We must try to understand and appreciate to its fullest extent both the truth our opponents hold, and the genuine

fruits of the Holy Spirit's work which many of them plainly show in their daily lives; and, again, we must not forget that, however Catholic the Church may be in her doctrine, and true nature, her practical illustration before the public of her Catholic character is often exceedingly imperfect and sadly misleading. We have not only to contend with the prejudice born of sectarian ignorance and insularism, but with a prejudice which the Church itself creates by the narrowness of its own children; therefore Catholic Churchmen ought to be very humble, and patient, and loving, when they teach concerning the Church.

The sole purpose of this book is to emphasize and illustrate one great truth: the fact that the Catholic Church, being mystically and historically "the extension of the Incarnation," is therefore a provision and expression of the love of the Son of God for man.

The writer has not attempted to vindicate the Catholicity of the Anglican Communion by giving historic data concerning her apostolic origin, her acceptance of the Catholic Faith, and the validity of her Orders, as this work has been so thoroughly done in a large number of available Church manuals written for that purpose. He holds that the Anglican standard of Catholicity is based on the acceptance of the Catholic Faith as voiced in the Nicene Creed, the Holy Scriptures as interpreted by the Apostolic Fathers, the formal definitions of the General Councils, and such traditions as have had universal acceptance; and he believes that Catholicity, as thus understood, is not a cold, mechanical, intolerant system, but a living Organism, with a heart full of the love of the Son of God for man.

If this great truth be constantly borne in mind,

and frequently re-stated and illustrated in the typical spirit of Churchmen towards others, then men will come into the Church, not because they have been worsted in a hotly contested argument, or cornered by a clever arrangement of well-authenticated facts; but because they will be drawn and won by that true spirit of love which the Catholic system so abundantly illustrates. We must not only show that the Church is right in her belief, and rests on an Apostolic foundation, but, also, that she reflects the beauty and love of her Incarnate Master, and therefore her children love her and defend her for His sake.

If there be anything in this book which seems to be a violation of the spirit of love, then the writer begs to withdraw it, and hopes that it will be soon forgotten.

The Heart of Catholicity

CHAPTER I.

THE POPULAR IDEA OF CATHOLICITY.

IT is one of the most familiar axioms of Christian thought that those who worship the Lord Jesus Christ as their Creator and their Redeemer, ought for His sake to understand and love each other.

However sad and deplorable those misunderstandings and prejudices may be which separate Christians from each other, one thing is very certain: there is a peculiar reason why Episcopal Churchmen ought to preserve a feeling of sympathetic and brotherly appreciation for members of the various Protestant denominations, and that is the fact that such vast numbers of laymen and priests of the Episcopal Church received their early religious training in Protestant families, and under evangelical influences. Sometimes a lack of sympathetic understanding as between members of different religious bodies is excusable

on the ground of mutual ignorance of each other's true position; but a great majority of Churchmen cannot plead any such excuse as this, because all their early associations with religious things were formed, not in the Church which attracted them and won their allegiance later in life, but in the Protestant denomination in which their parents, and possibly their grandparents, lived and died.

Under the influence of staunch Protestant traditions they, as little children, were taught from their mother's lips to learn to love the Son of God as their Saviour, to trust in God's constant loving care, and to form habits of prayer and self-control; and under such refining influences as these, they grew up into Christian manhood and womanhood. In due course of time, they felt it their duty to make an open profession of faith in Christ before the world, and they joined the church to which their parents and friends belonged, as a matter of course; and all this was perhaps a very solemn and real turning point in their religious lives. The worship to which they were accustomed and which they learned to love, was very simple, very earnest, and very sincere; and many of the men and women who knelt with them at "the Lord's Supper," or poured out the burdens of their hearts to God in the freedom of the prayer-meeting, or told of their inner soul's experience as a public testimony of the Lord's great love to them, and were very self-

denying that they might save in order to give generously to missions, these people showed most unmistakable evidence of the sanctifying power of the Holy Ghost in their hearts.

Perhaps in some revival the Holy Spirit seemed to work miracles of spiritual inspiration, and spiritual healing, and God was among them, and loved them, and blessed them, and they never had any reason to doubt it. Moreover, under the same Protestant traditions they were taught great respect for the Holy Scriptures and learned many Gospel truths which were helpful and uplifting. They believed in the Bible as the Inspired Word of God, and they called it their Creed. From some Methodist, Presbyterian, or Baptist pulpit, perhaps, they heard strong loyal defences of some of the great dogmas of the Faith, more particularly the dogma of the Atonement which was the basis of their personal trust in the Lord's forgiveness of their sins. And all this was their religion, their Christianity, the only type of it they knew, and it satisfied them, and helped to make them Christlike. The vital element of it all was personal loyalty to Christ, and so controversial discussions of dogma, creeds, or the claims of any one religious sect seemed to them to be of no vital consequence.

Well, the day came for each one of these people when, for some reason, he was no longer quite

satisfied. Perhaps he craved a different type of worship; or some little book which fell into his hands opened up new realms of truth to him along certain lines, until the pressure of conviction became so great that he felt that, cost what it might, he must break old ties which were very dear to him and find a new "church-home" other than the one in which he had been brought up. Surely, a change of this sort must at best be a very serious and trying one to any sober-minded man who has learned to know and love the Lord Christ in the denomination in which he was born, and which his mother loved.

Then, after the matter is finally settled, and the change is made, how can it be possible for him to look back at his old church, and his old-time Christian brethren, with any feeling but that of love and tender sympathy, especially when he remembers how his departure from them wounded their hearts. He may have come to think that their system is seriously defective, and that their views about some things were insular and narrow; still, how can he forget that under the providence of God, he owes everything that he is to his Christian training among these people, his faith, his character, and his knowledge of divine things? If with the arrogant zeal of a new convert he scorns his old associations and repudiates them gladly, the man not only writes himself down a cad, but he

convicts himself of being deficient in that cardinal virtue of Christian charity without which he is spiritually dead, and he assists materially in confirming his old associates in their traditional hatred of the Church.

If he feels that he has found in his new environment wider ranges of helpful spiritual truth, special means of grace which support and comfort him, a greater certitude of obeying the full will of the Son of God, and a type of worship which lifts him into a new and wonderful realization of God's Presence, surely this conviction ought not to make him forget the past, or deny the reality of his former religious experience which from childhood was wrought into the very texture of his soul. On the contrary, his conviction ought rather to inspire the strong desire to share the newer blessings with the older friends, simply because these friends are dear to him, and he appreciates how truly Christian, and loyal, and fine they were, and are, even without many of the privileges he now enjoys.

Perhaps, after he is confirmed and has learned to know and love the Church as she can reveal herself only to those who do love her, he remembers how very differently he himself once felt towards the Church. He recalls how she was misunderstood, and how cordially she was disliked by those among whom he was brought up; and now he

can appreciate how very natural and sincere all this feeling was. Not only so, but he also sees how very much to blame the Church itself was for all this popular prejudice against her. For example, there may have been in the village where he lived, a little, weak, insignificant, "episcopalian" church, the only representative of this "denomination" to the Protestant Christians of the place, the one from which they must form their ideas of what Churchmanship or "Catholicity" meant. These "episcopals" were a handful of shallow, worldly people, mostly women, who "danced, and played cards, and went to the theatre," and quarreled and bickered among themselves, and half starved their rector, and were always in debt, and apparently "never had any experience in vital heart-religion, and probably had never been converted." Or perhaps, if the man's home was in the city, then the Church was represented to him and his fellow Protestants by a large, fashionable church, with high-priced pews filled only by the best society, full of starch, and buckram, and respectability, who liked the Church because of its "incomparable Liturgy," and felt a comfortable satisfaction in belonging to a church which could claim as members, George Washington, and most of the signers of the Declaration of Independence. The pompous rector of these people preached the service, intoned a sermon full of unctious plat-

itudes, and went out to dine with the complacent satisfaction of duty politely done. What was there in all this to suggest anything vital or inspiring, or anything which would entitle this denomination to call itself in any sense "the" Church unless by this was meant the Church of the rich, the exclusive, the narrow-minded, and the irreligious? What was there to suggest that the members of the Church were in any way inspired with love for their Christian brethren, or that the Church system itself was anything but narrow and repellent? What reason had any Protestant to suspect that the Church really stood for something which was very true, very holy, and very beautiful? All this was bad, but it was not the worst in Protestant eyes.

For, let us suppose that a little village parish church under the administration of a new rector, begins to develop unmistakable symptoms of "ritualism." The little, cheap, packing-box of an altar is removed, and a larger and more conspicuous one takes its place. On this are placed a cross, and some candles which are lighted at the celebration of the Holy Communion. The priest wears certain special vestments at the Communion Service, to which the people have not been accustomed. The Holy Communion is celebrated at an early hour, before breakfast, and perhaps again, as the chief service of the day. Possibly a choir of vested men

and boys is introduced, with vested servers to assist the priest at the altar. Much of the service itself is sung, and some attitudes and expressions of devotion come gradually into use with which again the congregation have not been familiar. The number of services is greatly multiplied. The church is repaired, cleaned, and kept open all day for private prayer. It is even reported about town that some of the parishioners have gone to the rector to confess their sins, and have found much help and comfort in so doing. The priest is strict in his observance of the laws of the Church, and he often refers to something which he calls "the Catholic Church," which is very perplexing, because apparently he does *not* mean the *Roman* Catholic Church.

Well, how does all this impress the Protestant element in the village? How can it impress them save as an imitation of the Church of Rome, which seems, possibly dangerous, and certainly puerile. They conclude that the peculiarities of the little "high-church" parish are simply the fads of a small party in the Church to which the rector happens to belong; or, if they are to be taken seriously, as representing any prevalent tendency or serious movement throughout the Church itself, then this tendency is Romeward, and its object is apparently to undo all the work of the Reformation for which their ancestors fought and died, and to

bring men again under the bondage of forms and ceremonies and the tyranny of the Pope. Of course this natural but utterly superficial and misleading view of the matter simply emphasizes the popular notion that "high-church episcopalians" are even more anxious than their low-church brethren to get as far away as possible from their Protestant brethren in "other Protestant churches," and to confine their sympathies and interests entirely to the narrow limits of their own party.

And yet, curiously enough, as time goes on, and Protestants learn more about these "high-churchmen," they make the discovery that they are tremendously in earnest, that they understand what they believe, and know very well how to defend themselves. They are devoted to the Church, and as a class do not seem in the least inclined to go over to Rome. Moreover, while the priest of the local parish may not be a man of very extraordinary intellectual ability, he certainly is very plain, courageous, and direct in his preaching. He works hard, and is devoted to the sick and the poor, and is said to be very sympathetic and gentle towards those who go to him in trouble, and he can actually say a prayer without a book, and he possesses a certain amount of "real good, old-fashioned Methodist piety which may save his soul, and might be of great use in saving the souls of other people if he would only drop all his foolish

high-church notions, and behave like other men."

Again, sooner or later, the discovery is made that all this "high-church business" instead of repelling all loyal Protestants, as it certainly ought to, seems rather to attract many of them, and the movement has spread and is to-day spreading with astonishing rapidity among the most intelligent and devout classes in the Church, and every little while the community is startled to find that some well-known Methodist, or Presbyterian, or Baptist brother has been led astray by the enticements of these "high-churchmen," has forsaken his old love, and has turned "ritualist." What can it all mean? What is the secret of the attraction which seems to lead intelligent men to prefer the bondage of dogmatism, rather than the spiritual freedom of the Protestant religion? Can it be possible that there is really some great truth behind all this ritualism which lends it power, and insures its success? It would almost seem as if there might be, because the men who are concerned in it are in many cases such devoted and scholarly Christians.

Now, if the testimony of thousands and ten-thousands of converts from the various Protestant denominations can have any significance, it most unmistakably points to the fact that there is something in the nature of the "Episcopal" Church notwithstanding all its many defects, which proves

helpful, and inspiring, and wins the love and devotion of its adopted children in a wonderful way. Moreover, these converts have discovered that the true attitude of the Church towards Protestants is not necessarily "bigoted," "narrow," or "intolerant"; and just because they have found in the Church so much that is true, holy, and beautiful, they long to have their old Protestant friends know what they know, and see what they see, and thus learn how unjust the popular idea about the Church really is.

Moreover, these same enthusiastic Churchmen are not in the least blind to the local weaknesses of their own Church system, any more than they are blind to the splendid missionary successes, and wonderful generosity of Protestants like the Methodists, in supporting missionary work; or any more than they are blind to the vast number of saintly lives which have been trained under Protestant influences, as among the Presbyterians, and the Society of Friends. Churchmanship does not involve blindness of any sort; it is rather a deeper spiritual insight into the divine order of the Church of Jesus Christ which He established by His own personal acts and words, which enables men to see that beneath all that is worldly, and selfish, and narrow, and partisan, the Church is really divine; divine in its gifts of truth, and grace, divine in its pledge of the Lord's abiding

Presence with His people, and most divine as an expression and provision of His love for all men.

But how can Protestant Christians be brought to realize all this unless they learn to know the Church itself? When a devout Churchman says to some Protestant friend, "I have found something very helpful and beautiful in the Catholic conception of the Church, and I wish that you might share it with me," he is apt to be met with the old retort: "Can anything good come out of Nazareth?" And what can he say in reply but "Come and see." Suppose for example, that you had two friends whom you were anxious to bring together because you loved them both, and thought that if they could only learn to know each other, they would find their friendship mutually helpful and pleasant. Then suppose that when you proposed the introduction, the first man should say: "Oh, I don't want to meet your friend. I have heard a lot of unpleasant things about him. He does not agree with my politics. I don't like the clothes he wears, and he indulges in certain amusements of which I do not approve, and some of his family connections are far from what they ought to be. When he meets me he is always cold, and conceited, and offish, and he does not look as if he cared anything about anybody but himself, and really, I must decline the introduction."

What would you say to a reply like this?

Would you not answer at once, "I must admit that sometimes my friend does not seem very cordial to strangers, and that perhaps he is not always as particular about his dress as he ought to be, and he has a blunt way of speaking which is sometimes misunderstood. But, after all, these faults are really superficial, and if you will only take the trouble to get acquainted with him, you will find that your whole idea of the man is a mistaken one; and that beneath his rather rough exterior he has the kindest of hearts, and is capable of the most delicate sympathy, and loyal friendship. You would find that you both had a wonderful fund of truth and good sense in common with each other. You make a great mistake if you allow any superficial prejudice to prevent you from making his acquaintance, especially as he takes considerable interest in you and is anxious to meet you."

The Catholic movement in the Anglo-American Church which to the average Protestant seems to be nothing but "ritualism," has accomplished some very wonderful things in the last sixty years in England and America. Beginning in the Church of England at Oxford in 1833, its object was not to make the Church Catholic, but to wake up the priesthood and laymen of the Church who had been Puritanized, and Calvinized, and rationalized into practical unbelief and indifference, to some realization of the fact that judged by its his-

toric position, and the plain teaching of the Prayer Book, the Church of England was Catholic, and that nothing could save her from utter collapse and apostacy but the historic vindication of her ancient Catholic character.

Led by no one man, it proved to be a movement no man, however high in authority, and no party of men could check or control. It has survived suspicion, abuse, insult, official persecution, panicky legislation, desertion by some of its most conspicuous friends, the imprisonment of some of its holiest priests, and has grown and spread in its ever widening influence until the whole Anglican Communion has been profoundly affected by it; and it has won its title to recognition and respect even from its enemies. It now confronts the world with the Prayer Book in its hands as its charter, and as the absolute vindication of its teaching.

It began at first, not as a "ritualistic" movement, but rather as a doctrinal re-preaching of the great Dogma of the Incarnation of the Son of God in all its logical and mystical application to the spiritual needs of penitent men. It was primarily a revival of faith in the office of the Church as the "extension of the Incarnation"; and a revival of spiritual life in the hearts of individual priests and laymen. It issued numberless books of devotion, it translated the ancient Apostolic Fathers,

it revived scholarly habits of research in the study of doctrine and Church history. It established Confraternities, and Brotherhoods, and Sisterhoods, and unions for intercessory prayer. It held Missions and Retreats for the cultivation of the spiritual life among laymen. It taught the necessity of spiritual discipline, and opened the way for closer spiritual intercourse with the clergy through sacramental confession. It restored belief in the sacramental system of the Church as the chief means of union with our Lord's glorified Human Nature. It vindicated the doctrine of our Lord's sacramental Presence in the Blessed Sacrament of the Eucharist, and exalted that "Unbloody Sacrifice" to its old place as the chief act of Christian worship. It opened, cleansed, and beautified neglected churches, it stimulated spiritual work among the poor and the neglected, it substituted plain and earnest *ex tempore* addresses for the more formal ethical discourses in vogue. It vindicated the Anglican claim of Catholicity as against the papal claim of an exclusive *Roman* Catholicity. It met Rome on her own ground and answered her claim of supreme authority, and practically stopped perversions to her from the ranks of the Church of England. It has won and is winning to-day, as statistics abundantly prove, many converts, both from Rome and the Protestant denominations, and so in all this it has stamped

as utterly false the assertion that Catholicity begins and ends with "ritualism."

The Catholic movement in the Church of England, and the American (Episcopal) Church has certainly accomplished many wonderful things; but its hardest task still lies before it, in the effort to break down the great wall of misunderstanding which prevents any real appreciation of its true meaning on the part of Protestant Christians. To them it is mere ritualism, or what is far worse, a revival of the sacerdotalism, dogmatism, and sacramentarianism which belong to the darkness of the Middle Ages, and which is therefore cold, and narrow, and unloving. But when intelligent Protestants come into the Church from conviction that she is what she claims to be, and so find out what she really is, they are the first to gladly testify that their old-time idea of the Church and the Catholic movement was a curiously mistaken one, and they know that Catholic Churchmen appreciate, respect, and admire all that is true, and unselfish, and sweet, and loyal, in the lives of Protestants.

We affirm gladly and most thankfully that individual Protestants who have been baptized with water "in the Name of the Father, and of the Son, and of the Holy Ghost," are members of the Catholic Church quite as truly as we are. We do not for one moment deny that a Protestant minister may be called by the Holy Spirit in his heart to

preach the Gospel; and we know that vast numbers of such ministers preach many Gospel truths with much power, and that God has blessed such preaching by using it as the instrument for the conversion of many souls. We see no reason to doubt that through participation in the ordinance of "the Lord's Supper," as administered by Protestant ministers, the Protestant Christian's faith may be strengthened, and his heart may be comforted. We know, much to our shame, that some Protestant denominations have far surpassed the American Episcopal Church in their generous gifts to missions, a type of generosity which is beyond all praise.

Moreover, when baptized Protestants are received as communicants of the Church through Confirmation, they are not re-baptized; they are received as those who are already members of the Church, and who simply need the grace of Confirmation to prepare them for the life of a communicant in the Church. Again, they are not required to give up any positive truth which they have held before, and which has been a comfort to them. They simply bring their truth, whatever it is, and add to it the truth which the Church teaches them, to make their own truth full and complete. They find in the Church everything which they believed before, that is, everything which is positive, and affirmative, and helpful.

The Church obliges them to leave at her doors, before they enter, merely that which is negative, narrow, factional, and petty, the spirit which denies, and protests, and excludes, and dogmatizes; and in the Church the Protestant finds ample room for the play of individual opinion concerning matters which are not "of the Faith."

In so far as Protestant teaching is positive and constructive, it is usually Catholic; and the more conservative orthodox Protestant denominations who are loyal to the Dogmas of the Holy Trinity, the Incarnation, and the Atonement, hold much of the Catholic Creed, and so have very much in common with the Faith of Catholic Churchmen. And, strange as it may seem, those Protestants who love and adore the Son of God as their Saviour, and are jealous for the truth of the inspired Word of God, will some day discover that in the midst of the rising tide of modern rationalism they will have far more in common with "high-churchmen," than they will with many of their fellow-Protestants who have drifted and are drifting far away from all the old anchorages of evangelical truth.

CHAPTER II.

THE HEART OF CATHOLICITY.

THERE are in the world to-day over three hundred millions of Christians who call themselves Catholics, and who claim to belong to the Catholic Church: about two hundred and twenty millions of Roman Catholics, one hundred millions of Greek or Orthodox Eastern Catholics, and twenty-five millions of Anglican Catholics, including the members of the Church of England and her colonial provinces, together with the members of the American Episcopal (or American Catholic) Church.

The name "Catholic" is generally applied by Protestants only to members of the *Roman* Catholic Church, because most Protestants are not aware of the fact that there are over one hundred and twenty-five millions of Christians who are Catholics, and yet not *Roman* Catholics. Members of the Church of England and of the American Episcopal Church, for example, refuse to surrender the exclusive use of the Catholic name to

Roman Catholics, because it belonged originally to the *whole* Catholic Church, of which the Church of England, and the Greek Churches were provincial parts, and were for many centuries in open communion with those Catholics who were under the lawful jurisdiction of the Patriarch of Rome, in the Roman or Italian Church.

Moreover, we find the name Catholic used to define the Church in the earliest times, as for example, in the writings of St. Ignatius, the disciple of St. John, in the ancient creeds, and the primitive liturgies; and it was used by all parts of the Church the world over, by Greeks, Anglicans, and Romans, many centuries before the modern papal claim of universal and exclusive jurisdiction was ever heard of.

The word Catholic occurs in the Apostles' Creed of the American Episcopal Church (the creed which is used in the Choir Offices of Matins and Evensong) and also in the Nicene Creed, which is recited at every celebration of the Holy Eucharist. Hence every member of the American Church as well as of the Anglican Church throughout the world, be he Bishop, priest, deacon, or layman, confesses himself a Catholic every time he goes to church; and in his worship he prays to be defended from the "sins of heresy and schism," and that he may "die in the communion of the Catholic Church." So whatever individual mem-

bers of the Church may happen to think about it, in their worship they constantly profess that they are Catholics in some very real sense.

Moreover English and American Churchmen cannot remove the word Catholic from their Creed, because the Creed belongs to the whole Church, and is the official definition of that Truth which has been believed always, everywhere, and by all Catholics, from the beginning, and was formulated and set forth by the Church as a whole. Hence no one provincial part of the Church, like the Anglican Communion, has any right to tamper with the Creed or alter its phraseology. Again, American Catholic Churchmen have no desire whatever to remove the Catholic name from their Creed, because rightly understood, it stands for certain great truths and principles which are very dear to them, because these truths represent the Mind and Will of Jesus Christ, and furnish, as Churchmen believe, the only possible basis of reunion between Christians, a reunion for which all Catholics constantly hope and pray.

Now, although most unfortunately intercommunion between the three great provincial parts of the Catholic Church is at present suspended, and although Anglicans, Greeks, and Romans are divided in sentiment and belief about certain things, they are all united by much which they inherit from the same source, and hold in common.

For example, they all believe that our Lord, as a necessary part of His Mediatorial work, founded one, and only one visible, self-perpetuating Church, which was to last always, and extend everywhere throughout the world. To this Church the Lord committed certain gifts of Sacramental grace, and revealed truth which are ordinarily necessary for salvation, because through them the Lord brings men into healing touch with His glorified Manhood, and by them the benefits of the Lord's sacrificial death are applied to men individually. All Catholics believe that the Lord dwells in and works through His Church so really, though invisibly, that they must belong to the Catholic Church, and no other, in order to be sure of obeying Him, and sure of receiving all gifts of grace which He wills to give them. Again, all Catholics believe that the Catholic Church, having been commissioned to teach by Christ's own words and acts, is the only body competent to teach in His Name and by His authority; and they believe that the Faith of the Church, formulated by the whole Church under the promised guidance of the Holy Spirit, taught always, everywhere by all Churchmen from the beginning, is the only possible ground of certitude in matters of faith.

All this is of course very different from the Protestant theory concerning the Church; because the Protestant believes that God saves men as indi-

viduals apart from any "church," through working in each man's heart by the Holy Spirit, and converting him from sin to holiness. By this act of individual conversion the man becomes a Christian, and is then left to make up his own Creed out of the Bible, and join any church which happens to suit his taste, or which agrees with his views of the Bible. To him all "churches" being created by men, each for some special purpose, all are on the same level, and are not in the least necessarily connected with his salvation, and can have no special claim on his allegiance.

The Catholic, on the other hand, believing that the Catholic Church is the creation of Jesus Christ, and the means of his salvation, finds it quite impossible either to make, or to belong to, any substitute for the Church, and impossible to substitute his own individual views for the Faith of the Church.

American Episcopal Churchmen claim that their Church inherits through the ancient Church of England valid orders, valid Sacraments, and the Catholic Faith, and is historically a provincial part of the Catholic Church; hence they refuse to surrender the use of the Catholic name to any one part of the Church, be it Greek, or Roman.

It certainly is a singular fact in the history of religious controversy that this Catholic name, which has been confessed from the earliest times

by millions of worshippers the world over as the most devout and loyal expression of their faith in the most solemn possible act of worship, should in these days be regarded with scornful contempt, and as a symbol of superstition, by a vast multitude of men and women who call themselves Christians. The word itself means Universal, and was originally applied to the Christian Church to indicate its broader scope in contrast with the Jewish Church, which was temporary, racial, local, and narrow, and preparatory for something else; whereas the Christian Catholic Church was to extend everywhere, embrace all people, and last always, and convey all grace, and all truth necessary for their salvation to all men. Hence there is nothing necessarily narrow, or superstitious, or erroneous in the word itself; on the contrary, it expresses the breadth, and inclusiveness, of the love of the Son of God for man. The sad part of the fact that the Catholic name in these days should challenge ridicule or contempt or suspicion, is the fact that those who call themselves Catholics, whether Romans, Greeks, or Anglicans, are themselves largely responsible for this unfortunate popular prejudice against the word, a prejudice which they greatly deplore. With shame and sorrow must they admit the truth written broadly over the pages of ecclesiastical history that at times, the Catholic name has been associated with

much that was narrow, intolerant, and false, and which was far from suggesting the gentle and loving patience of the Son of God who came to seek and to save the lost, and to deal very mercifully and tenderly with the ignorance and prejudice of men.

It is not strange that Protestants should misunderstand the word Catholic, and attribute to it a sinister meaning and spirit which does not in the least belong to it, when they find it associated in history with certain dogmas unknown to antiquity, much mediæval superstition, rabid intolerance, fierce controversies, bitter persecutions, and cruel bloodshed; and when often to-day many of those who profess to be Catholics are worldly, narrow, and un-Christlike.

But after all, is this any reason why we should give up the Catholic name, or the great Scriptural truths which it represents? Surely no man would throw away a gold dollar because gold dollars are sometimes counterfeited, and are occasionally used for some base purpose. American Churchmen refuse to surrender the Catholic name no matter how much its original meaning may have been twisted or obscured through bad associations. On the contrary, they believe that it is their business to vindicate it, and show if possible that it stands to-day for all positive truth which Protestants themselves love and defend, and for much

more which would be a great comfort and help to them, if they would only receive it.

We come then to this question: What does the word Catholicity mean to an intelligent Churchman? Leaving all technical definition to come later, we ask now, what is the very heart and essence of the thing itself for which the word Catholicity stands, the secret of the real vitality, and motive power, and heavenly inspiration which the word clothes and expresses? We reply at once that THE HEART OF CATHOLICITY, IS THE LOVE OF THE SON OF GOD FOR MAN; the infinite, tender pity of the Christ for all who sin and suffer, the love which refuses to let men wander away from Him until He has used all the resources of Divine power to win them, and bring them back again within the reach of His tender care and blessing. This is the only true spirit of Catholicity; and any type of so-called Catholicity which does not rest on the love of God, and hold and set forth this love as the very reason of its being, its one adequate inspiration, the one central truth it is designed to defend and express to men, such "Catholicity" must be false, and powerless.

Sooner or later all points of controversy, all differences in belief and practice, must be traced back to, and tested by, the one central question of questions, what has this thing to do with setting forth the love of the Son of God for man? The

Catholic Church must have the courage to bravely face this issue in her own defence; and if she can meet it, if she can show that men can know more of the power of the love of God by knowing her, then she justifies her claims, but not otherwise.

Now of course such a statement as this concerning the Catholicity of the Church will immediately challenge this reply: "There are multitudes of Christians who refuse to call themselves Catholics, and who do not belong to any part of the 'Catholic Church,' who show most abundant evidences of the love of Christ in their hearts and lives, and believe most thankfully that He loves them; and often such Protestant Christians manifest a loving spirit to all men, where 'Catholics' are narrow and hateful. Moreover, you Churchmen of all men have the least right to assert that what you call Catholicity is an expression of the love of the Son of God for man, because by reason of your creed and your Church-principles you are hopelessly committed to a narrow system. You believe in one exclusive Church, you refuse fellowship with various devout and scholarly Protestant ministers, you tie up God's free gifts of grace to the administration of certain sacramental forms, you make salvation depend on the 'Church' rather than on personal holiness of life, and the necessary and logical result of all this is, that your system breeds intolerance and narrow-mindedness, and an

un-loving spirit towards all other Christians who do not agree with you. What you call Catholicity seems to us Protestants to be narrow, and hard, and cold, the product, not of the Gospel, or of the love of God, but of a credulous and uncritical and provincial age, very human, and very selfish; and it is something which is hopelessly out of sympathy with the typical breezy and independent Christianity of the twentieth century. You certainly cannot expect men in these days to go back again to any mediæval system of dogma, or to believe in any magical sacramental forms, things which hamper spiritual and intellectual freedom and development, and render men quite incapable of any generous judgments of other men, and most certainly do not set forth the love of God for man."

This is the substance of the reply which Protestants make to Catholic Churchmen, and there can be no doubt but that individual Churchmen so hold and teach the truth of the Church as to fully justify this reply. That has always been the great misfortune of the Catholic Church that she should often be misrepresented by her own children whose self-will has really never been surrendered to the softening influence of the love of God.

Now is this charge true? Is narrowness the necessary fruit of Catholicity? Does it illustrate the self-will of man rather than the love of God? Does it cramp the minds of men, and stop spiritual

progress? Certainly it is a very terrible charge if it is true, because the lives of some three-hundred millions of men in the Anglican, Greek, and Roman Churches to-day are fashioned and moulded to a greater or less extent by what we call Catholic belief and practice; and moreover in the same belief untold millions of men have been born and trained for Heaven in past ages, who have now passed beyond the possibilities of any further probation; and certainly one would naturally shrink from assuming that such an infinite multitude of Christians were necessarily deficient in the cardinal virtues and graces of the Christian life. Moreover, if the characteristic tendencies of the Catholic Faith and the Catholic system make men narrow and unspiritual, unsympathetic and intolerant, and incapable of entering into the breadth and generous inspiration of the love of God, how did it happen that the greatest missionary triumphs of the Church were accomplished under this system, and how has the Church produced the greatest saints the world has ever known, during the fifteen hundred years before the modern Protestant "breezy and independent Christianity" was ever heard of? Nothing can be more certain than the fact that the principles which constitute Catholicity were accepted everywhere throughout the Christian world for a vast number of centuries from the beginning. Were then the great saints,

and martyrs, and spiritual writers, and eminent doctors, and learned theologians, and missionary heroes of the Church trained under a system which breeds intolerance, and renders men incapable of knowing what the love of the Son of God is? Surely the thing is incredible.

All Christians are united to Christ by a threefold bond; the bond of faith, the bond of sacramental grace, and the bond of love; and this triple bond unites them together in one Body. Because there is "one Lord," there is also "one Faith, one Baptism, one Body, one Spirit, and one Hope of our calling." Hence it must be admitted (however much the Church may have failed to illustrate her own ideals) that, *in theory at least,* the Catholic conception of one, great, universal Christian Family represents a spirit of love. Mutual love draws and holds men together and promotes a generous spirit of mutual toleration, and gentle consideration for each other which would prevent rivalries and jealousies, and misunderstandings; and divisions which result from these things, and that dreadful hopeless confusion of teaching which is always the penalty of division. Hence, if we could actually restore a primitive spirit of love among all Christians, it would eventually necessitate and produce visible unity, because our spiritual vision would be clarified, and the thought of a multiplicity of hostile and competing sects sup-

ported by those who love the same Lord, would become intolerable to us, as it certainly is intolerable to Him who prayed that all Christians might be one, even as He and His Father were One.

In every case where men separated from the old Church and formed a new sect, the separation was due to the fact that *both* parties had lost that patience with each other which is the necessary fruit of love; and the very fact that a denomination is thus organized as a protest against some other body, and as a competitor in the same field, renders anything like mutual love and appreciation absolutely impossible. Under such conditions, the so-called "heart-unity" of Protestant denominations has no practical existence whatever; and the present divided condition of American Christianity, is a very sad witness to the fact that the hearts of many have grown cold.

Individual Protestants doubtless exhibit in their individual lives much of the beauty of the love of God, however defective the system may be to which they belong; and all Catholics rejoice to believe that many of them share much of the saving truth of the Gospel, the prevenient grace of the Holy Ghost, and the grace of Catholic baptism, and so are (to that extent) Catholics, whether they realize it or not.

Hence there is, even from the Catholic stand-

point, no reason why they should not bear many fruits of the Spirit's work in their lives. Such people are loving, and gentle, and saintly, not because they are Protestants, but because they share the grace, and have caught the spirit of a *real Catholicity,* to which, alas! many Churchmen fail to attain. Again, while all Catholics believe that the Lord provides the Catholic Church as the ordinary means of salvation, and that obedience to it is binding upon us who know it, and understand what it represents, yet they do not for one moment assert that God cannot or does not work independently of the Church He creates, in saving and blessing those who sincerely seek Him, and try to live in accordance with the light that lighteneth every man who cometh into the world. Hence Churchmen are not in the least inclined to undervalue sanctity of life wherever or in whomsoever it is to be found.

When our Lord promised the gift of the Holy Spirit to His Apostles, He said that the Holy Ghost would lead them, not up to, but *into* all truth; and so often there is a vast difference between contemplating a truth from the outside, and from the inside. The Catholic Church, and Catholic principles may seem very harsh, and cold, and unattractive, when one looks at them merely at a distance, through the mist of popular prejudice which distorts them; but when one gets into the

inside of the truth about the Church, and learns what it means, and feels the force of it, and discovers the beauty of it, and the purpose of it, and the inspiration of it, then the truth seems altogether different from what it did at first. A massive cathedral on a dark, foggy Christmas morning may seem very cold, and gloomy, and forbidding from the outside; but if we once enter within the cathedral, we will find the sanctuary brilliantly adorned with beautiful works of art, the altar ablaze with many lights, and exquisitely embroidered hangings, and jewelled silver, the whole lofty vault of the clerestory ringing with the heavenly harmony of some magnificent anthem, the sanctuary suffused with a rose-tinted cloud of fragrant incense, and all the great congregation bowing in adoring love before the sacramental Presence of Him who comes to bless them on His altar-throne. Without, all was gloomy and repelling. Within, all is beautiful and glorious.

The bane and folly of all religious controversy has been the dreadful habit of handling the things of Christ and of His Church as if they were our own, products of our wit, ministering to our personal pride, and dependent on our cleverness for their success. We confuse errors with persons, and forthwith hate the person who holds the error. We confuse Truth with our own petty apprehension of it; and so mistaking the little fraction for

the great whole, we applaud our own discrimination, and take to ourselves the credit which belongs to truth. All this of course breeds a hard, narrow, unloving spirit which wounds the heart of Christ, misrepresents the true Catholicity of His Kingdom, and confuses and disgusts doubtful hearts in search of the truth.

But if the one great central truth of Catholicity is the love of the Son of God for man, and the Catholic Church is part of the Lord's own gracious provision for setting forth this love, and for making it available for man's salvation, then the discussion of the nature and function of the Church ought to be taken out of the rut in which religious controversy usually runs, and kept free from all vulgar personalities, and conducted in a reverent, humble spirit.

The devout and intelligent Catholic Churchman has one, and only one, great, enthusiastic belief:—The heart of Catholicity is the love of the Son of God for man. This is the life, the hope, the inspiration of the Church; the one adequate justification of its name, its unity, its Creed, its ministry, its Sacraments, its worship, its discipline, and its loving appeal to all men to come into communion with it.

As Aubrey L. Moore has said, "This love for man, real love, which will submit to be misunderstood, which will sacrifice itself for another, is

that by which all truth in practical matters is measured. Tell the unbeliever that God has revealed Himself to His Church, and he retorts, 'Then show me that all your things are done in charity, show me that the Church is full of love, for God is Love.' . . . Yes, the world generally may be strangely ignorant of doctrinal and theological truths, but it has a marvelously keen sight, in discerning the divinity of love. Ours is a time of sharp and hostile criticism of all that lays claim to the title of religion; above all, of that which boasts a special revelation from God. And it seems as if a time of fiercer trial was to come. . . . But there is a power, an omnipotent power, to which one and all bow, a power which should be the rightful heritage of the Church of Christ. In the presence of that power, criticism is disarmed, cut through like the subtle questionings of Priest and Pharisee, by the simple truths of fact. . . . The Church that loves most, most universally, most unselfishly, is the Church which must triumph in the end, and win over its rivals to itself. Call it by what name you will, it stands confessed and honored as the Church which is most Christ-like, the Church that is truly Catholic. Let all your things be done in charity, and you will be carrying on the very work for which God became man; nay, you will be working in that power which is omnipotent, for God is Love."

CHAPTER III.

THE CHURCH AND THE INCARNATION.

IF we may venture to define the motive which impelled Almighty God to create man, we may say that God made man in order that He might have some object outside of Himself on which He could lavish the opulent wealth of His divine affection.

The crowning glory of all God's creative work was the gift of a soul made in His own Image and Likeness, and so capable of knowing and loving Him, and delighting in His love. Then, when man abused God's gift of moral freedom and sinned through disobedience, the whole subsequent history of the human race is the history of God's patient, ceaseless, loving effort to win men back again to Himself with a strength and persistence of devotion which is beyond measure astonishing and touching. And the most wonderful manifestation and proof of this love was the Incarnation of the Son of God, by which God took our manhood into union with Himself, and exalted it

even to the very throne of Deity. The Incarnation is the greatest conceivable honor and blessing which God could give, or man could receive from God; the one, supreme, eternal proof that God is love.

Apart from any form of special revelation, the natural instinct of human fatherhood would prompt the belief that He who is the great Father of us all must love the children of His own creation; but then there is so much in the fixed, remorseless working of "natural law" which seems to contradict this supposition, so much which seems unjust, and purposeless, and purely mechanical, that at times we are left in agonizing doubt as to whether the great eternal Mind which designed the universe cares anything at all for the individual human atom. We cry out in the dark for help, and we say, "surely, if we are made in God's Image, if God does love us, He cannot leave us in doubt about it, He must reveal Himself to us in some way, just as any human father would take a frightened, sorrowful child to his breast and comfort him with his reassuring caress." So then, when the Son of God becomes man in order that He may bring Himself visibly and audibly into touch with human life at every point of possible contact, when with the utmost tender sympathy He bears all that we have to bear, and spends all His time from His Baptism to His

Crucifixion in the loving and devoted service of those who needed Him "for their sorrows, or for their sins," and thus shows us the heart of God in human terms and human ways we can understand, then we say, "God is love after all; and just because He loved us, He could not help sending His Only Begotten Son to make us certain of His love."

"If some bright angel had come down from Heaven with the message that 'God is love,' we could not have believed it. We should have said, 'These are fine words, but we know the facts, and the facts of experience contradict this fine message.' Only the Man of Sorrows could have made us believe that it is true. And if He had been mere man, He would not have proved its truth. He would only have been one of many martyrs, and it would have been no proof of Divine Fatherhood that the best of men after a life of suffering and rejection, should have been harried to death on Calvary. But Christ claimed to be the Son of God, one with the Father in spirit, and mind, and being. His love is therefore God's love. It was no one else than the very Son of God who took our nature, entered into our pain, and clothed Himself in all the unmerited suffering, and failure, and ignominy which seem such an argument against the divine love. Out of the very heart of pain and failure He manifested that self-sacrific-

ing love which is nothing else than God's love; and by His resurrection on the third day, from the dead, finally proved the divine love triumphant through pain, and over pain."

"God is love! It is the first truth we teach our children; it is the last truth on which the soul rests when it is about to pass into the waiting world. It is the one thought of the returning penitent, 'I will go unto my Father.' It is the gathering up into one sentence of the deepest experience of the saint of God. It is the simplest of all Gospel truths, and yet it is the one solution of the greatest and most tremendous metaphysical problems which have exercised the minds of philosophers," and it is also the very heart of Catholicity, the life and inspiration and power of the Catholic Church of the Son of God.

This, then, is the first essential fact concerning which all who call themselves Catholics are agreed; that the Incarnation of the Son of God is primarily a manifestation of the love of God for man. God, so to speak, accommodates Himself to our limitations, comes within the range of our natural physical powers of perception, that men may see Him, hear Him, and speak to Him, and be taught by His lips, healed by His touch, pardoned by His word, and cleansed by His Blood. Thus the Incarnation is God's answer to His own children. They cried out to Him that He would

break through the awful silence and darkness of the clouded sky, and He came to them Himself, and they loved Him, and were comforted by His love.

Now we come to a very vital test of the Lord's love. The visible presence of Christ was withdrawn on Ascension Day. The Hand of God quickly drew the filmy veil of cloud between Him and those who loved Him, even as He blessed them, and then—they saw Him no more. Was that the end? Was that the final scene of God's visible response to the universal appeal of men? Did He give them a passing glimpse of His beauty, His truth, and His love, the comforting assurance of His personal presence for just thirty-three years, while since then, for twenty centuries men have been left to live and die as they did before He came, with no visible sign, or pledge, or token from Him, that He is still with them, that He still loves them, and ministers to them?

It may be said in reply that though He vanished from the vision of men, He left a very wonderful book for their guidance, His own inspired Word. Ah yes! but a book, be it ever so inspired, is not the personal presence of the Lord, and never can be in any sense a substitute for Him, for His own living, adorable personality. It is a comfort to get a letter from one we love who is far away; but a letter at best is a poor inanimate thing while

the heart longs for touch and sight. Moreover, men may fight about a book, misinterpret it, tear it to pieces, and reconstruct it on some new and novel plan of their own, or push it aside altogether. At best a great part of the Bible must be utterly unintelligible to the average man, and when he undertakes to interpret it and find out just what it means by his own unaided judgment, he is apt to make some very dreadful mistakes.

Again, perhaps it may be said that even though the Lord's visible presence is withdrawn, we know that He is with us because He implants a comforting sense of His presence in our hearts. True, no doubt He does; but the inner emotional apprehension of His presence is often very difficult to win, is easily lost, and is as fickle and variable as the wind of heaven, unless there is some outward sign to reassure it, and keep it steady and alive. When we long for Christ, for some certain assurance of His nearness, and pardon, and love, we do not want to be thrown back on our own weary doubting hearts for an analysis of our emotional self-consciousness, as the only pledge that we are in touch with Him. We want to get away from ourselves, and find something which is fixed, and changeless, and certain.

Apparently, then, we are driven to this conclusion: that if it was ever necessary for the Son of God to become man in order to touch, and teach,

and save men in their own realm of life, the same necessity exists now. If St. Paul, and St. John, and Mary Magdalene, and the dying thief on the cross, needed Him, surely we need Him too: we are human, God is infinite; what can the finite mind know of the Infinite? How can it love the Infinite, save only through the Incarnate Christ? The lapse of twenty centuries has not altered the needs or the limitations of human nature. If God is going to communicate with us, it must be through some sign we can see, some words we can hear, some touch we can feel, something outside of ourselves to which we can go; and if no such sign exists to-day, one is forced to ask whether the love of Christ has failed; the love of the Incarnate Son of God.

Now we get a hint of a very wonderful truth in answer to this question, when we find that the Lord Himself promised that after His Ascension, He would come back again to men in some way. He said, "I will not leave you comfortless, I will come to you." "Lo, I am with you always (every day) unto the end of the world." And when on Easter Day He said to Mary Magdalene, "Touch Me not, for I am *not yet* ascended to My Father," He distinctly implied that *after His Ascension* there would be some way by which she could come into touch with Him again.

Many good people who call themselves Christ-

ians think of the Incarnation merely as an expedient on the Lord's part by which He might be enabled to die on the cross for our sins; and believing that the benefits of Christ's Atoning Death are appropriated by each sinner through faith alone, they naturally fail to see that our Lord's human nature serves any other function in His mediatorial work of saving men, and some Protestants even forget that once having become man, He is man now, and throughout all eternity. Hence we must carefully remind ourselves just at this point how it is or in what way our Lord saves us from the power and penalty of sin. He does not do it by preaching to us, necessary as His Truth is, nor by setting us an example, beautiful and perfect as His life was, nor merely by that spiritual apprehension of Him which we call faith, though faith accomplishes some very wonderful things. *Our Lord saves men by uniting their sin-laden human nature to His perfected, glorified Manhood, so that men are cleansed by His precious Blood, and their souls and bodies are healed, enlightened, and renewed by His indwelling Presence.* The Lord's glorified Manhood is the channel through which all saving grace comes to us; it is the connecting bond between us and God. For this reason if our Lord returns to us again after His Ascension, He must still save us through some means of contact with His present Manhood, even

as He once healed men through the touch of His human hand in Judea. If this thing were necessary, and divine love made it possible twenty centuries ago, surely divine love can find the way to make it actual for us to-day. It is the Son of Man we need, as well as the Son of God.

Now we can imagine at least two ways in which our Lord could manifest His presence among men to-day. First, He might reappear and live visibly as man in some one definite locality as He did in Judea two thousand years ago. Then all men would have to make pilgrimages to this place in order to find Him and receive His healing touch and benediction; and such a pilgrimage would be practically impossible for all except a mere handful of men, a favored few of the human race.

Or, secondly, instead of manifesting His presence in any one place, He might gather about Himself a number of men and in some very wonderful way He might bind all these men together in one Body, by uniting them all to Himself as the common bond between them; and in this Body, this Church thus formed, He might take up His abode so truly and literally, though invisibly, that He could use its members as the means or instruments through which He could again bring Himself, His grace, and His truth, into touch with all men. Thus He might form a great visible society

or Church which would extend itself throughout the world, and last always, and voice His truth, and pledge His pardon, and communicate His grace to men, because He creates it for just this purpose. And while His deity would still be hidden from human vision as it was by His human face in Judea, yet the Catholic Church would be in one sense literally a remanifestation of His Incarnation, because it would be the visible Body, *"His Body,"* which, so to speak, re-clothed His glorified Manhood in this world, and in which and through which He would heal men.

Such a Church as this would be like any human organization in that it would be composed of ordinary men; but radically unlike any other organization in that it was created by the Son of God, endowed with His authority, vitalized by His continual presence within it, and insured against failure, by His sustaining power. This was what the ancient Fathers meant when they spoke of the Church as "an extension of the Incarnation." The Lord ordained the Church as the means through which the benefits of His Incarnation, and of His mediatorial Sacrifice on the Cross were to be applied to men individually. Hence all Catholics believe that it is our Lord who teaches through the united voice of the whole Spirit-guided Church; that He regenerates men in Holy Baptism;

strengthens them through the Holy Ghost in Confirmation; that He remits their sins in sacramental absolution; that He is present to offer Himself to, and for, men in the Holy Eucharist; that He gives His benediction in Holy Matrimony; that He commissions His priests and endows them with priestly character in ordination; that He anoints the sick with oil as the symbol of the Holy Spirit's healing power in the rite of Unction. And all this He does through the power of the Holy Ghost whose work it is in the Church to unite men to Him.

The individual men through whom He works may be very frail, very fallible, very inconsistent, very worldly, and very weak; but He in His mercy overrules their folly so that the Church *as a whole,* is saved from radical error in teaching, and from any failure in its supply of supernatural grace; hence its perpetual presence throughout the world is a continuous visible pledge of His presence, a token and proof of His unfailing love.

If then the Incarnate Son of God creates a visible Church and lives in it, and acts through it, it necessarily follows that such a Church must possess at least four essential attributes or characteristics, each one of them being essential to the Church's perfect life, and each one an expression of the Lord's love for man.

The Church is One, Holy, Catholic, and Apostolic.

I.—The Church is One.

It must be one, because there is but one Lord, one Christ, and all its members are united in one Body through union with Him. He had but one body. There is but one Faith, because the Faith is an expression of His Divine Mind, and the Mind of God is One, He cannot contradict Himself. There is but one Sacramental system because all grace flows from His one Manhood. There is no other source of grace. There is but one ministerial Priesthood because the Lord gave but one historic commission to represent Him. There is no other source of authority, and there is only one Lord to represent.

If the Church was originally organized by men to represent the diversities of human opinion to God, then we might have any number of "churches"; but as the Church was originally organized by God to represent the unity of the Divine Mind to men, there can be but one Church, one throughout all space, one throughout all time. Moreover, the unity of the Church is an expression of the Lord's love, because it is only through the unity of its continuous existence in history, that we are enabled to find it, and identify it, and become certain beyond a peradventure that we have found Christ in it. A multiplicity of sects, and a multiplicity of creeds, cannot possibly express

the love of Christ for man, because such diversity creates confusion, and doubt, and defeats the purpose for which the Church was created as an authorized teacher sent by God to enlighten the mind and cure doubt. To leave a man to judge between the rival claims of two hundred sects would not be an act of love, but an act of sheer cruelty on God's part.

II.—The Church is Holy.

It must be holy, because it is sanctified by the Lord's holy presence within it, and by the presence of the Holy Ghost who brings men into touch with Christ through holy Sacraments, and because God thus takes up His abode in the hearts and souls of men, members of the Church, that they may be furnished with the grace and power to live holy lives, under the discipline and training of the Church.

Here again the Lord plainly shows His love for us in that He makes the way of access to Him, "the way of holiness," plain and simple and easily found. We are not left to the vagaries of internal emotion as a test of His acceptance of us, or of our certainty of receiving grace from Him, or of our union with Him by which our bodies and souls become holy. In union with Him through the Church each one of us has the grace necessary for the attainment of sainthood; and this is a very

merciful and loving condescension on His part, this provision of grace for the sanctification of life and character.

Moreover, the Lord's mystical, sacramental Presence is diffused everywhere throughout the Church until some part of the Church forfeits that Presence by incurable heresy, or schism. Hence, though intercommunion may be suspended for a time between different provincial parts of the Church, like the Anglican and the Roman, or the Greek and the Roman, it does not follow that either communion is thereby cut off from the unity of the Church; and though a suspension of intercommunion is most deplorable on every account, all parts of the Catholic Church may still share the deeper bond of unity which is the Sacramental Blood-relationship of mutual union with the Manhood of the Son of God; and so the divisions between them are superficial rather than radical.

III.—The Church is Catholic.

The Church is Catholic because Christ's mystical Presence is not confined to any one time, or place, or nation, but is diffused throughout the world in the Church in every age, and every place. Through the Catholic Church the Lord imparts all gifts of revealed truth, and administers all gifts of healing grace necessary for the salvation and

sanctification of all men for all time. The Church's mission is broad, comprehensive, universal, and final, because the Lord's love reaches unto all the world in space and to the end of the world in time, and throughout all eternity.

Thus the Catholic Church in expressing the universal love of Christ for all men, rises above all class distinctions, and embraces all classes alike, and insists that all shall be treated with justice and tenderness. She welcomes all men freely into union with her holy brotherhood, and administers to them such spiritual gifts as shall enable them to show forth in their lives, no matter who they are, or where they are, something of the beauty of the Lord's love.

Opposed to the breadth and comprehensiveness of Catholicity is the narrowness of the sectarian principle which tends to break up the great Catholic Brotherhood into hostile and competing sects, and promotes individualism, and misunderstandings, and fosters a spirit of rationalism which is opposed to any expression of the supernatural, and therefore to any revealed evidence of the great eternal fact that God is love.

Almost equally opposed to the spirit of true Catholicity would be an attempt, however plausible, on the part of any one provincial part of the Church (like the ancient Italian or Latin Church, for example) to set up an exclusive claim to be

the whole Catholic Church, and then to enforce this claim by wholesale excommunication of other parts of the Church, equally old, and equally Catholic in character. As well might Ireland set up a claim to be the whole of Great Britain, and refuse civil, social, and commercial recognition of Scotland and England as rightful provinces of the British Empire.

Neither the anarchy of Protestantism, nor the Imperialism of Rome can be reconciled with a true type of Catholicity.

IV.—The Church is Apostolic.

The Church is Apostolic because our Lord chose and commissioned twelve Apostles as twelve foundation stones on which He built His Church, who served as the beginning of a continuous Apostolic Order of ministers, and who (under the guidance of the Holy Spirit) completed the organization of the Church. The Apostolic Church traces her origin to Christ and these Apostles, obeys the authority of their successors, and holds and teaches the Faith once for all delivered to them.

The Apostolic character of the Church is the seal and pledge of her *changeless* Faith; the ground on which she is able to appeal fearlessly to the witness and testimony of Holy Scriptures, of the Apostolic Fathers, and of the General Councils as vindicating her Faith, and her historic po-

sition, and the validity of her Orders. In this way she repudiates any doctrine of development, or any individual assumption of official infallibility, which makes "an appeal to history treason" and cuts off the Church from unity with her own past, and leaves men in absolute doubt and uncertainty as to what the belief of the Church may be in the future.

Perfect love, and perfect faith which is born of love, must rest on the certainty of changeless loyalty between those who love; and so the Apostolic character of the Church is Christ's pledge of His own abiding faithfulness to those He loves in the Church, a love that is "the same to-day, yesterday, and for ever."

Now while the Catholic Church is essentially One, Holy, Catholic, and Apostolic, no Catholic pretends for a moment that the Church as a whole, or any provincial part of the Church, has ever *perfectly* illustrated these four attributes of ideal perfection. Human sin, and the perversity of the human will, always have, and, until the Lord comes, always will mar the Church's setting forth of the beauty and unity of Divine love; nevertheless these four attributes form necessary elements of her ideal, and in their elemental form, are necessary to her very being.

We have now endeavored to suggest how to the mind of a Catholic, the Church is the outcome of

the Incarnation, the consummation of our Lord's mediatorial work in the world, the extension of His Kingdom, the pledge of His abiding presence, and the necessary revelation of His love.

How then can there be anything necessarily offensive, or narrow, or intolerant, in this great Catholic conception of the nature and mission of the Church? If the Incarnation of the Son of God is preëminently a manifestation of the love of God for man, and the Church is the logical and mystical outcome of the Incarnation, then the Church must be equally a provision and proof of the Lord's love, for as we are told in one place in the Bible, *the Church is Christ.*

Individual men in the Church may be bigoted, narrow, intolerant, and offensive, and unspiritual, and thus misrepresent the Church; but the thought that the Catholic Church is *wholly Christ's* and not our own, not in any sense the product of our wit or wisdom, this thought must humble us, and fill us with reverent awe and a sense of our own utter unworthiness of sharing such high and heavenly privilege.

Given a human church which we ourselves devise and organize to meet some supposed need of the hour, or to represent our own personal interpretation of a book, or to record our protest against the errors of some other body, or to emphasize the fact of our own holiness, or to ex-

ploit our personal views about this, that, or the other point of polemical theology, or to minister chiefly to only one social class, or to insist chiefly on any one point of Christian doctrine, and one can readily see how such a church would be apt to beget narrowness in its members. It is "our" church; we made it, we own it, and we exploit it largely because it is "ours," and because we believe that it is the best and cleverest thing yet devised by the wit of man in competition with many other "churches," equally human and equally confident of the uniqueness of their mission.

In all this medley of competing sects which proclaim "I am of Paul, I am of Apollos," one is tempted to say, "they have taken away my Lord, and I know not where they have laid Him"; for, to the Catholic Christian, the one vital, essential, and significant thing about the Church is that it is CHRIST'S CHURCH; His in the most literal and historical sense of the word because it owes its being to Him, He founded it, and commissioned it by His own acts and words at a definite time and place, and sent it unto all the world to represent Him. And again, it is CHRIST'S CHURCH in the mystical (though none the less real) sense of the word, because it is His Body in which He dwells, His Temple in which He is worshipped, His Bride whom He loves, and with whom He

has promised to be every day unto the end of the world. The Catholic Church is not "ours" in any sense of the word. We did not organize it, we did not evolve its Creed, or institute its ministry, or invent its sacraments. It does not belong to us, but we as Catholics belong to it, because it comes to us in the Lord's Name, as the means of our salvation which He Himself provides out of the opulence of His great love.

CHAPTER IV.

THE CHURCH THE CREATION OF CHRIST.

WHEN we define the mystical relation which exists between Christ and His Church, and assert that the Church is a provision and expression of the love of the Son of God for man, we may be told that this is all very well as a beautiful mystical theory—a dream of a religious enthusiast—this idea that Christ lives on from age to age in one Church which He creates, but at best it is nothing but a theory without any practical foundation in actual historic facts. Hence it is necessary for us to appeal at once to the witness of the Holy Scriptures in order to prove, and fix firmly in our minds the one great historic fact on which the Catholic religion depends, the fact that the Lord did actually organize one Church which was to last until the Second Advent.

Let it be noted that we are not now dealing with theories, or doctrines, or mystical interpretations of Scripture. We are simply taking it for granted that the plain historic statements of the

New Testament are reliable and accurate, and that we have a right to appeal to them precisely as we would to any other authentic records for the establishment of any other historic fact. We are simply to let the Biblical testimony speak for itself.

It is very necessary for us to do this carefully in order to correct the popular mistaken impression that when our Lord died on the Cross, rose from the dead, and inspired the composition of a Holy Book, His mediatorial work in the world was at an end; or if He ever did found any one Church, that such Church soon became hopelessly corrupt, forfeited its divine charter, and proved an utter failure, so that to-day there exists no organization which can in any way represent it.

Then secondly, we need to understand exactly what our Lord actually did and said about the Church, in order to correct the feeling which many devout Protestants have, that there is something almost profane or sacrilegious in associating ecclesiastical matters which so often breed strife and bitterness, with the gentle, patient Teacher of ethics, and unselfishness, and love, the kind-hearted Lover of men who went about every day doing good, healing the sick, and comforting the sorrowful. We are told that the whole essence of Christianity is contained in the "Sermon on the Mount"; and that Christ came to emancipate men from the thraldom of ecclesiastical forms, and ordinances,

and dogmas, and to abolish these things forever, because they come in between Him and us and hide Him from us and pervert the simplicity of His spiritual teaching. We are told that it belittles Christ to think of Him as caring anything at all about churches, and creeds, and ordinances; and so the idea that He ever had, or ever can have any special relation to any "One Church" is absurd and narrow in the extreme.

Now, in direct reply to all this, we venture the assertion that the New Testament abundantly proves not merely that our Lord was always a loyal Jewish Churchman, but that He Himself founded a Church in which the Old Covenant was continued, and in which He incorporated every single essential element of Churchmanship found in the older system. Hence the assumption that our Lord taught a creedless, Churchless religion, is as far afield of the truth as can well be imagined.

Let it be remembered that many centuries before the Incarnation, the second Person of the adorable Trinity, Jesus Christ, shared with His Father the work of establishing a Covenant with men through Abraham, and a Church for men, through Moses, as the means by which men were to be saved. In the most literal sense of the word the Jewish Church *Was Christ's Church* for the

Jews. And so when the Son of God became man, it was necessary that He should do two things: as God, He must show His approval of the Church principle, and as Man, He must humbly obey the divine law which He established, the law of church-membership, and become Himself a Churchman. So we find that our Lord submitted to be made a member of the Jewish Church through Circumcision when He was eight days old, that He was presented in the Temple for a Confirmation blessing when He was twelve years old, that He frequently attended the Synagogue and Temple worship, that He devoutly observed the festivals and fasts, that He bade His disciples observe the law of Moses, that He sent a man whom He had healed to the priest for a certificate of cure, that in His conversation with the Samaritan woman who belonged to a sect which had separated from the Jewish Church, He upheld the authority of the Jewish Church and told her plainly that "salvation was of the Jews," that He never went into the Samaritan Temple on Mt. Gerizim, but claimed the Jewish Temple in Jerusalem as "His Father's House," and twice vindicated its sanctity by driving out those who profaned it by secular trade. So from first to last our Lord was a consistent Jewish Churchman; and while He frequently condemned in unsparing terms the *abuses* of the Church system by the Pharisees, not one

word did He say against the Church itself, its essential principles, and its divine authority. His whole attitude towards the Church was expressed in His words at His baptism when He said, "*Thus* it becometh us to fulfil all righteousness."

Well, then, after our Lord's death and resurrection, did He announce that while hitherto in the providence of God, men had been saved as members of one great divinely instituted Church, henceforth the Church was abolished, the old methods were all revolutionized and done away, and men were now to be saved merely as individuals through the power of faith alone, and "personal religion"?

No; He did nothing of the kind. As a matter of historic fact, there was no radical change of any sort or description. He quietly proceeded gradually to organize a Church modeled after the older system, not in the least as its *rival,* but as its *fulfilment* and completion, into which His disciples were admitted by baptism, although they still, in many ways, remained Jews. In this Catholic Church the Jewish Church was very gradually merged and finally lost; and so gradual was the process that it was not complete until over forty years after our Lord's death, at the destruction of Jerusalem.

At the opening of His ministry our Lord *begins* His preaching, not by advocating holiness

of life, not by telling men that it did not matter any more what they believed, "or to what church they belonged, as long as they loved Him, and their lives were all right," but the very first thing He does is to announce the immediate coming of an organization, which He calls "the Kingdom of Heaven." We read that "Jesus began to preach, and to say Repent, for the Kingdom of Heaven is at Hand! Jesus . . . went about preaching the Gospel of the Kingdom." Moreover, He seems so absorbed in this subject, and has so much to say about it, that His Gospel takes its name from it, and is called "the Gospel of the Kingdom."

Thus the Catholic Church first appears in the Bible as a great Kingdom, which as a Kingdom, must have a King, a definite system of law, national boundaries, laws governing citizenship, and the privileges and duties of citizenship. Having announced its coming, our Lord forestalls the mistake that it was to be a Kingdom *in* Heaven, composed only of the invisible, purified saints, by showing that it would contain both good and bad men, and that those officers to whom He gives the keys of admission to the Kingdom were to exercise their authority *"on earth."*

Moreover, men were to "enter the Kingdom" through a sacrament of initiation having a *visible* sign, *"water,"* as well as an inward gift, "the

Spirit," hence the Church was to be a *visible* Body.

His apostles are "appointed" officers of "the Kingdom"; and they are told to preach everywhere that the "Kingdom is at hand," and to tell those who heard them that in their persons, "the Kingdom of God is come nigh unto you." Our Lord spent the last forty days of His earthly life instructing His Apostles concerning this Kingdom; and the whole Gospel message to the world is summed up as "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ," that is, the Catholic religion consists of two elements: membership in the Kingdom, and personal loyalty to Jesus Christ.

Now when St. Peter made his first positive, open confession of faith in our Lord's Deity, saying, "Thou art the Christ, the Son of the living God," our Lord promised that on this truth as a rock, He would build His Church, and the gates of hell should not prevail against it. Mark you, this is a definite promise to do a definite thing, by One whose word is the Word of God Almighty, a promise to build a Church which shall last forever, and therefore cannot possibly forfeit its charter, or abandon its mission. Our Lord begins this work of Church-building, by selecting twelve Apostles, who are to receive His constant, personal instructions, and serve as the nucleus of His

ministry. To these men He promises that the Holy Ghost shall be sent, to teach them all things, and guide them into all truth. The night before His death, He collects these men together and institutes with them the Blessed Sacrament of the Holy Eucharist, and bids them offer it as a sacrificial memorial of Him, perpetually in the Church until He comes again. After our Lord's resurrection, He gives these men their ministerial commission to represent Him, sending them even as His Father sent Him, and He breathes on them as a Sacramental sign of ordination by which He conveys to them the Holy Ghost, and power and authority to remit sins. He bids these Apostles teach all nations, go unto all the world, preach the Gospel to every creature, baptize all men into the Name of the Holy Trinity, and to observe whatsoever He has commanded them. He promises to be with them as a ministerial order every day unto the end of the world, and He asserts that they so truly represent Him, that whoever shall receive them, receives Him, and that whatsoever they shall bind on earth, shall be bound in Heaven, and that they, as a continuous order, shall be witnesses unto Him unto the uttermost parts of the earth. During the forty days' instruction after His resurrection, He tells them how to complete the organization of the Church, and perfect its

system, and then He leaves them on Ascension Day.

Notice well that in the very terms of our Lord's commission given to these men, there is distinctly implied the perpetual existence of their ministerial order in the Church. They *as individuals* must soon die; but *as an order,* they were to administer the Holy Eucharist *"until He comes."* They are sent to teach *"all nations."* He is to be with them *"unto the end of the world."* They are to witness *"unto the uttermost parts of the earth."* The Church of which they were members would resist all attacks of *"the gates of Hell."* And so, unless the words of the Son of God have proved false, His Church exists to-day, and there never has been a time when men were justified in abandoning it, and creating a new substitute for it.

After our Lord's Ascension, the Apostles begin to carry out His directions and choose a man to take Judas' place in the Apostleship. Then on Whitsunday or Pentecost, the Holy Ghost descends on the waiting Church, accompanied by the outward sacramental sign of "tongues of fire," and thus even as our Lord was conceived and became Incarnate through the power of the "overshadowing" of the Holy Ghost, so through the power of the same Spirit of God He now takes up His abode in the Church, and the Church is filled with the sacramental life of His glorified Manhood. This

marvellous outpouring of the Holy Ghost is the beginning of the re-Incarnation of our Blessed Lord in "His Body the Church." It is the fulfilment of His own promise, "I will not leave you comfortless, I will come to you." It is the visible and supernatural seal and pledge of God's favor which forever differentiates the Catholic Church from all organizations of merely human origin. It is the complete and final answer to those who accept the Lord's deity, yet deny the supernatural character of the Lord's Church.

The Church begins at once to teach and administer Sacraments in the Lord's Name. The Apostles baptize men "for the remission of sins," that they may "receive the Holy Ghost," and thus "the Lord added to the Church such as were being saved." Then the Apostles laid their hands on men and women that "they might receive the Holy Ghost" in Confirmation, which was one of "the foundation principles of the doctrine of Christ." In every case, "preaching Jesus" led to baptism. The Apostles assembled together to "break bread" in the Holy Eucharist, each "first day of the week." Other Apostles, Elders, and Deacons were ordained by the laying on of the Apostles' hands, and the three orders of the ministry were completed. When any question arose concerning doctrinal definition, or ecclesiastical practice, the Apostles assembled together, representing "the

whole Church," and under the presidency of St. James, Bishop of Jerusalem, claimed the promised guidance of the Holy Spirit, and settled the matter by common consent, and issued decrees accordingly, which were of binding authority on the whole Church.

The Church thus formed, continued steadfastly in four bonds of unity: the Apostolic Doctrine, Fellowship, the Breaking-of-Bread, and the Prayers. Then, sometime after the Church had been fully organized, and the Faith began to be defined in creed forms, the books of the New Testament were written in the Church, by officers of the Church; and eventually, after some years, the Church determined which books in its possession were canonical and which were not, and assembled those of which it approved in one volume as we have them to-day. Hence the New Testament is most distinctly the product of the Church; and the Church is in no sense whatever the product of the New Testament, nor does it derive its plan of organization, or its Faith from the New Testament.

In the Epistles of St. Paul he frequently refers to this Church thus organized by Christ and His Apostles, as "the Body of Christ," an expression which is used over thirty-three times, and which is very significant indeed, if the Church be, as we claim it is, a re-manifestation of the Lord's

Incarnation. When St. Paul calls the Church "Christ's Body," he does not mean that it is something the Lord owns, something external to Himself which belongs to Him, and is His property; but he means that the Church is Christ's Body in the sense that it is the living organism in which He lives, even as the soul of a man dwells in the body of a man; and moreover we must bear in mind that when St. Paul thus speaks of the Church he was talking of a very definite and tangible thing, a visible organization of men, of which he himself was a member and an officer, the one and only organization in existence anywhere which claimed to be the Church of Christ.

Any man or a number of men may form an organization of men who are bound together in one body by a set of rules and regulations, and by a common purpose, and a mutual interest in the same principles or methods of work. These men happen to think alike about some subject and forthwith they organize a society for mutual helpfulness and inspiration. An Ethical Culture Society, a Benevolent Association, a Labor Union, a Young Men's Christian Association, a Social Club, a College Fraternity, is an organization of men, and consists of just what its members contribute to it, and nothing more. Men create it, and most certainly they cannot endow it with anything which they themselves do not possess. That

which unifies the society is not *life,* but a community of ideas. The organization has the mechanical unity of a machine, but not the unity of a living, breathing human body.

The one essential and radical difference between any such organization and the Catholic Church as a *"Body"* is that the Church is bound together not primarily by a set of rules and regulations, and common purposes and beliefs, or a community of ideas and sympathies, but by *something which its members did not possess and cannot possibly contribute to it, namely, the supernatural life of the Incarnate Son of God.* The Lord does not make Christians of men merely by converting here and there an individual man and leaving them to "organize" a religious club because they think alike, as they would organize a labor union or a polo club.

He Himself first creates the Church by gathering men about *Himself* into union with His glorified Manhood through the Sacraments, and so into union with each other by virtue of that which He imparts to them, and which they never could have created for themselves, or have obtained in any other way. Hence the Church is not merely an organization, it is something infinitely greater: *it is an organism,* because Christ lives in it, and His Personality is the centre of its identity, and its life, and its unity.

This is what St. Paul means when he calls the Catholic Church "the Body of Christ." Hence St. Paul does not hesitate to assert that the Church is subject to the laws which determine the growth and development of living organisms. The Body of Christ is visible. Of course it is, and it must be. How can anyone find, join, support, or obey "an invisible Church" which no one can define or know anything about whatever? Secondly, the Church is *One Body,* "the Body is one." Most assuredly it must be one. You can divide a club or a fraternity or a sect into twenty different organizations, because such a thing is a mechanical contrivance, an arbitrary arrangement and association of men; but you cannot divide a living organism without killing it. The Holy Scriptures absolutely forbid the sin of schism and rank it with grievous crimes because to divide the Church is to wound Christ. Then the Church is a living organism, and lives on from age to age, as the human Body of Christ lives on from His birth in Bethlehem throughout eternity. The Church grows in one sense as any organism grows, by incorporating into itself men and women through Baptism, by vitalizing them and assimilating them to herself through the Body and Blood of Christ, and thus the Church perpetuates its own continuous existence by continuous growth. It is constantly renewing its corporate life, and yet from

first to last and everywhere throughout the world its corporate identity is preserved, it is one and the same living Body. St. Paul's analogy absolutely forbids the idea that the Church can divide herself up into a number of independent sects and live, and the idea that she can get out of her Body, and into a new body which was not originally hers!

Hence we claim that St. Paul's teaching concerning the organic life of the Church as "the Body of Christ," is a most distinct and emphatic confirmation of the great truth that the Church is the pledge of Christ's perpetual presence in the world, a manifestation and provision of His love for man. And it is for this reason that Catholics can no more think of substituting a new sect for the Catholic Church, than they could think of substituting a new christ for the Incarnate Son of God, or a new gospel for the living Word of their Redeemer.

Having now suggested the Scriptural evidence which proves that our Lord and His Apostles did actually found and organize one, visible, self-perpetuating Church, which was to last until the Second Advent, there are two difficulties which suggest themselves at this point which must be carefully considered.

We will be told, no doubt, that the idea that the Church is in any sense the extension of the Incarnation, involves incomprehensible mystery,

a blending of the natural and the supernatural, the earthly and the heavenly, the spiritual and the material, which certainly seems very strange if not quite incredible. Of course we reply at once that if the Son of God Himself creates the Church, and associates it in the closest imaginable way with His own mysterious Person, so that it can be truly called "His Body," the nature of the Church must necessarily involve mystery. The mysterious union between the spiritual and the material, the natural and the supernatural, does not begin with the creation of the Church, but with the Incarnation of the Son of God, for the Incarnation is the greatest possible mystery of which the mind of man can conceive, and is entirely beyond the fathom of human thought.

The mere fact that there may be a union between the spiritual and the material in the life of a living organism, is certainly not an incredible thing, simply because every man is conscious of this union in his own nature and experience. How the spirit dwells in and acts through a human body, no man can tell. Neither does the fact that the nature of the Church is "mysterious" render belief in the divine character of the Church in the least impossible. We are surrounded on all sides by mysteries which are absolutely insoluble. How does the mind act on the muscles through the nervous system? What is the secret of the human

will? What is force? What is life? Huxley, in his essay on Materialism and Idealism, says that even the properties of matter "are an insoluble mystery." How infinitely greater then must be the mystery when matter is united to life in a living organism. Mystery underlies the most commonplace facts of everyday life; and to accept nothing as true which involves mystery, lands the doubter at once in absolute and incurable skepticism.

Of course there is no mystery involved in the organization of a Protestant sect, because in becoming a Wesleyan, a Lutheran, a Calvinist, or a Campbellite, you do not enter into any personal supernatural relation with Wesley, or Luther, or Calvin, or Campbell. You simply accept the doctrine some one of these men taught as representing your views, and it is nothing to you whether he is living or dead. Truth is not necessarily bound up with his personality. It is the man's teaching, and not the man himself with which you are concerned.

But when you become a Catholic Churchman through Baptism, you are brought into sacramental touch with our Lord's adorable Person; and in becoming a member of Him, you become a member of the Church which He Himself created, and with which He identifies Himself in the most intimate possible way. Hence the nature of the

Church must involve mystery of the most profound type, otherwise it could not be the "Body of Christ"; it could not be what our Lord Himself and His inspired Apostles say it is.

Again, it may be said to us: "If the Catholic theory of the Church is true, and the Lord sustains such intimate relations to the Church and its members as you say He does, and gives them such amazing privileges, then Catholic Christians ought to be preëminent in personal holiness, and purity of life far beyond other Christians, who, according to your theory, do not have access to the same means of grace; and yet, as a matter of fact, one does not discover any such contrast between Protestants and Catholics in favor of the sanctity of the Church as one might be led to anticipate. You know the law, 'by their fruits ye shall know them.'"

Yes; we admit at once with shame, and sorrow, and the most profound humiliation that the Church does contain a vast multitude of men and women whose lives witness against her sanctity, who are shallow, and worldly, and un-Christlike. And again we freely and thankfully admit that vast numbers of people who do not have access to sacramental means of grace do exhibit most unmistakable evidence of personal holiness and a loving, Christlike spirit. This fact simply makes the inconsistencies of Churchmen all the

more conspicuous, and glaring, and deplorable. We must humbly admit the fact, however much we may regret it; and the fact itself would be most discouraging to us if it were not that the Lord who founded the Church and said such very wonderful things about it, also said in the plainest possible terms, that there would be both good and bad men in the Church, "wolves in sheep's clothing," those who were *in* the Church, but not *of* it in any real spiritual sense. The tares and the wheat would grow side by side in the same field until the Judgment Day. Well, how can this be true?

We reply that the Lord wills to draw men by love, not to coerce them into holiness through force, and interfere with the freedom of their wills. With all the resources of grace at His command, the Lord cannot make a saint of any man without the consent and coöperation of the man's will. Grace never acts automatically, or mechanically, or irresistibly in any man's heart; but only as the man responds to it, and uses it in the struggle for self-mastery. Hence human nature being what it is, there always will be many in the Church for whom the Lord can do little or nothing. St. Paul found it necessary to reprimand inconsistent members of the Church in very stern and awful words, for the commission of very great sins; and yet this fact does not seem to have weakened his faith in the Sanctity of the Church in the slightest de-

gree. He knew well enough that the trouble was not with the Church, but with the weakness of the human will, and the hardness of the human heart. Moreover the low spiritual tone characteristic of certain types of Churchmen is largely to be accounted for on the ground that these people do not faithfully use all the means of grace the Church offers them, or submit to her Catholic discipline, or believe heartily in the Catholic ideals which she sets before them; hence they do not represent her in any practical and real sense of the word, they do not show what she can do with the means at her command; and so it is quite unfair to judge her by them. The American Church has so long been dominated by the sectarian spirit of unbelief in the power of sacramental grace, and by the low ideals of popular religion, that not until comparatively recently have her own children begun to realize what she really is, or to appreciate what a wealth of grace and truth she places within their reach for use in the growth in personal holiness. She is just beginning to exhibit what she can do when her sons and daughters really believe in her true Catholicity, and so we believe that, as time goes on, she will manifest to the world far more evidence of her spiritual power than she has in the past.

Moreover (speaking now of the whole Catholic Church throughout all ages and throughout

the world) after the very worst has been said that can be said about the inconsistencies of Churchmen, the great fact still remains that the Church has trained, and is training to-day, a vast multitude of holy souls in the virtues of sainthood throughout the world wherever she has gone, saints, martyrs, confessors, and obscure laymen, who have represented a type of devoted sanctity which very seldom if ever is found out of the communion of the Catholic Church. She has most abundantly demonstrated what she can do when men give themselves *wholly* into her care, and follow her teaching.

There are to-day, as there have been in every age, vast multitudes of devout Catholic Christians who are willing to testify that in their own personal experience they have tested the power of the grace of the Catholic Church, and have found it a most certain and blessed reality. Making all possible allowance for the vagaries of an overwrought imagination, they know beyond all doubt that they have found the Lord Jesus Christ in His Church as they never have found Him elsewhere. He has spoken to them, and touched them, and healed and absolved them, and blessed them with His love as He said He would; and so, with the friendly pressure of the Lord's Hand in theirs, they do not grow doubtful of Him just because there are those in the Church who, walking in the

presence of their Lord, are sadly deaf to His loving words, and blind to the unspeakable beauty of His Face, and insensible to the mute appeal of the wounded hands outstretched to bless them.

CHAPTER V.

THE CATHOLIC FAITH.

THERE is at present in the intellectual world, a very widespread hostility to Dogma; not merely to any one or more individual dogmas which are supposed to be erroneous, but to any dogmatic statement whatever of Christian truth, as if there were necessarily some antagonism between truth and the scientific formulae in which truth is embodied and defined. Much of this dislike of Dogma springs from the fact that in the popular mind Dogma is confused with *dogmatism;* and dogmatism is the habit of imposing one's own individual opinion about an open and unsettled question on others, as if there were no appeal from such opinion.

Catholic Dogma, on the other hand, is simply that body of doctrine which voices the common consent of the whole Catholic Church from the first, and which finds its formal and authoritative expression in the Catholic Creeds. Outside of this dogmatic body of revealed truth, the Church leaves

the widest room for differences of individual opinion about many questions concerning which she has never made any formal pronouncement whatever.

Catholics themselves are largely responsible for this popular mistake, because in different ages of the Church's history over-zealous Churchmen have exalted floating opinions to the level of dogmas, which are either false, or at best merely tolerated by the Church, as if the acceptance of these opinions was necessary for salvation. Hence, when the critical sense of the historical student eventually repudiated these additions to the Catholic Faith, naturally, though illogically, in the reaction of feeling many men acquired a dislike of all dogmatic forms.

Moreover, without question, it is possible to teach a doctrine which is in itself quite true, in such a way that the life of the truth beneath the formal expression is smothered and killed. Again it may be possible to dwell so exclusively on the scientific technical expression of theological Dogmas, that the theologian loses sight of the adorable and loving Personality of the Son of God whose Deity the Dogma is supposed to define and defend. As the popular religion of the day has it, "Christ is buried beneath a lot of ecclesiastical dogmas; and we must shake ourselves free from these shibboleths, and get back to the Christ of the Gospels."

Then again, no doubt much of the modern hos-

tility to Dogma is due to the spread of materialism and self-indulgence, which rebel against any exact statements of truth imposing moral obligations on the man who accepts the truth. In this respect the popular dislike of Dogma is the measure not only of the popular loss of faith in those great Christian truths which the dogmas define, but also of a growing laxity of moral principle, and a hatred of moral restraint.

But, after all, the popular dislike of Dogma is utterly irrational, because intelligent men must believe something; and men quickly learn that truth is valuable and effective only when it is definite and authoritative. No one ever complains because natural science is always dogmatic in its teaching. A number of years ago, when Charles Darwin gave to the world a theory of evolution, defined in a series of dogmatic propositions, his theory was very widely accepted notwithstanding its dogmatic nature, and the Christian man who ventured to question it was ridiculed as far behind the times. And yet, after all, the doctrine of evolution was really nothing more or better than a clever working hypothesis, and Tyndale, in his famous Belfast address, said that "the strength of the doctrine of evolution consists *not in experimental demonstration* (for the subject is hardly accessible to this mode of proof) but in its general harmony with scientific thought." And since Tyndale wrote

these words, some points of the doctrine of evolution have been so modified that no living scientist holds the doctrine precisely as Darwin formulated it, and no one knows just what form it will take in the future; and yet no one objects to it because it is defined in dogmatic form.

All science is necessarily based on dogmatic definitions of certain great facts and laws which are fixed and definite, and which cannot be called in question without making the science itself impossible. If, then, dogmatic formulae are essentially necessary in natural science, why should they not be both necessary and justifiable in theological science, provided, of course, you once admit that our Lord gave a revelation of positive truth which is to be defined, protected, and transmitted in its integrity. Indefiniteness in theological teaching has done an infinite deal of harm, and is largely responsible for the popular notion that Christian belief is after all merely a speculative theory about unknowable things, having very little practical bearing on the affairs of every-day life.

But someone may say to us, "If the love of the Son of God for man is really as you say it is, the 'heart of Catholicity,' why not preach Christ as the perfect example and exponent of Divine love, the one ideal man, and drop all your complicated dogmas like the metaphysical puzzle of the Trin-

ity? Why must we cudgel our brains and dispute about these things, when the Personality of Christ is really the heart and essence of the Christian religion? God is love; that is the main thing; and love and Dogma are about as unlike as a blush-rose and an iceberg. You might as well try to express the glory of a sunset by an algebraic formula, or measure the sense of adoration with a yard-stick, as to try to express the soul's relation to God in a dry theological dogma. So the love of the Son of God for man can have nothing whatever to do with creeds and dogmatic definitions."

To this the Catholic Churchman replies, if God's love for us, and our love for God is merely a gushing, sentimental emotion and nothing more, as senseless and fickle as human passion, of course it may exist without regard to truth, or reason, or common-sense, or any other standard by which sane people usually regulate their emotions and their conduct. But love, in the divine sense of the word, is not merely an emotional sentiment, but the obedient response of the man's whole nature to Christ's appeal; and so real love concerns the mind, and the will, quite as much as it does the affections. How can we love anyone intelligently unless we know something certain and definite about him? And what can we know about the Lord Jesus Christ apart from His revelation of Himself in the Catholic Faith and the Holy Scrip-

tures? The Lord makes the test of true love to be not sentiment, but obedience; and if we are to obey intelligently we must first ask why we should obey Him, and of course there is but one answer to this: we must obey Him because He is the Son of God, our Creator and Redeemer, and it is precisely this truth which the Creeds were formulated to define and defend.

You say that you simply trust in your Lord as your loving Saviour. No doubt you do, but why in the world should you, unless you first believe that He is what the Creeds say He is, the Son of God? No son of man alone could possibly save you.

Again, the simple elemental proposition that "God is love," which seems so exceedingly undogmatic and purely sentimental, is really based on the most mysterious of Catholic Dogmas, the doctrine of the Holy Trinity. We affirm that it is not possible to defend the proposition that God is love, unless such defence assumes as its basal fact that in the unity of the Godhead there is more than one Personality.

Let us now see what is involved in this apparently simple statement that God is love. If God is love, if love is an essential attribute of His Divine Nature, then surely God must have been loving something throughout all eternity before He created man; the highest faculty God possesses could

not have been wholly inactive and fruitless throughout untold ages, or He would have ceased to be God. He must have had some object on which He could expend His love, and He could not have loved *perfectly* anything less perfect in holiness and beauty than Himself, or anything lower than Himself. Hence He must have had through all eternity a Son worthy of His love; and in His love for His Son, and His Son's love for Him, the highest capacity of His divine Nature found its adequate expression and satisfaction. So you see that if you are going to defend the proposition that God is love, you are driven to affirm something like the doctrine of the Holy Trinity in order to make your proposition reasonable. Plato saw this, and many of the greatest philosophers of the world have found themselves forced to the same conclusion. Thus we find that there is after all the closest possible relation between the fact that God is love, and the Dogma of the Holy Trinity, and that in defending the Dogma as it is defined in the Creeds, we are making belief in God's love philosophically possible; we are furnishing a natural solution of that which is otherwise an impenetrable mystery.

Again, someone may say to us, "We all admit that Christ is the ideal type of manhood, the most perfectly lovable of all men who ever lived. Why not love Him, and trust Him, and believe in Him,

and follow His example, simply because of the moral and spiritual beauty of His life, without obscuring His lovely Personality by a metaphysical definition of His Deity? Such a definition, for example, as one finds in the Athanasian Creed, which has a lifeless, dry rattle to a layman's ears, and means very little to his intellect. Christ is the one ideal Man for all men to love. Why is not that quite enough for us to know?"

Now here again we must insist that this obvious and simple proposition that Christ is the one perfect ideal for all men to love, really depends for its truth on the Catholic Dogma of the Incarnation. We affirm again that it is not possible to defend this simple proposition that Christ is the ideal man, unless He is also at the same time the Son of God; that is, unless the Dogma of the Incarnation is true.

Let us start, then, with the assertion that our Lord's manhood is the one ideal type of perfect manhood, ideal not merely because of His simplicity of bearing, His marvellous self-sacrifice, His love of the poor, His fearless courage, His masculine strength perfectly blended with feminine tenderness, but also because all the excellencies of our Lord's character were so perfectly balanced without any exaggeration or deficiency of endowment. His manhood is eminently sane, and

well fitted to become a universal type. We all agree most heartily in this wonderful fact.

But this brings us to a great difficulty: This "ideal man" made certain most extraordinary claims for Himself which must be somehow adjusted to the ideal character of His manhood, if we are going to retain our ideal, and love it, and reverence it, and imitate it. He said that He was the King, Judge, and Master of men; that He had existed eternally with the Father; that He was one with the Father; that men who had seen Him had seen the Father; and that no man could come unto the Father save by Him. He created the world out of nothing; and He promised to save it through belief in Himself. The Kingdom, and the throne, and the angels of God, are His Kingdom, and His throne, and His angels. He is to raise and judge the dead, and assign eternal rewards and punishments.

Now we ask, how are you going to reconcile your ideal of perfect manhood as exemplified by our Lord, with these amazing, stupendous claims which He makes for Himself? If He is nothing more than an ideal man, His unbounded personal pretentions, and the self-assertion which He continually advances in the Name of God, must be either sheer imposture and blasphemy, or else they are the preposterous hallucinations of an unbalanced mind. If any good man in these days said

of himself, what the Lord did about Himself, his friends would say at once that his reason was completely dethroned, that he was untrustworthy, and must at once be put under restraint, because he was no longer a normal type of man. If your ideal man is, as he certainly must be, sane, sober, truthful, and humbly conscious of his own personal limitations, and his weakness and dependence in God's sight, what becomes of your ideal in our Lord's case, in view of His awful self-assertion of absolute sinlessness, and absolute equality with God?

Most certainly you cannot love and trust or follow the example of an insane fanatic, or a blasphemous imposter. Hence, if you are to retain your ideal of the perfection of our Lord's type of manhood, you must vindicate His awful claims to be equal with God. If Christ *is God,* then of course His divine claims and the loveliness of His perfect manhood are in absolute harmony with each other, and you can love Him consistently. So the definitions of our Lord's nature as given in the Catholic Creeds, are simply defences of His Deity necessary to preserve the consistency of His ideal type of manhood. Thus we find that even so simple a thing as love for our Lord's perfect manhood, really rests on the full Dogma of the Incarnation for its justification.

Moreover, how could it be an act of love on

God's part to show us a perfectly lovable example for us to follow, unless in His mercy He gives us the power to become Christ-like? And how can He do this unless He is the Son of God?

Love is also the explanation of the Catholic Dogma of the Atonement, the Sacrifice of Calvary; and it is a very terrible perversion of that doctrine to say that Christ's death is a compensation paid to an angry Father. "It is treason against the love of God to speak as if the wrath of the Father could rest for one moment upon the well-beloved Son; or as if that mysterious death were needed to win back for sinners the Father's love." Against all such immoral suggestions, it is enough to remind ourselves that the *love of God* was the *moving cause,* and not the *result* or the effect of the death of Christ. By the Sacrifice of the Cross, is revealed the infinite love of God in vindicating the eternal law, and yet saving men from death. So the Cross has appealed everywhere to the heart of sinners. There has been no more popular doctrine than this: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins."

"O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He our Love, is crucified."

Last of all, let us take the Christian ideal of

personal purity which is exemplified in the earthly life of our Lord. Could anything possibly seem more undogmatic, more untheological than this? We say that Christian purity is but the respect and love of all that is high, and holy, and good, and pure, and unselfish, absolutely without reference to doctrine of any sort or description; and yet, curiously enough, as a matter of fact, the Christian's idea of moral purity, or rather the Christian's motive for being pure, actually rests on several of the most mysterious of Christian Dogmas for its inspiration. For what is the Christian's ideal of purity as distinguished from the motive of the man who is not a Christian?

The Christian man is not taught to be pure merely because the moral law forbids immorality, not even merely because the Son of God has set us an example of personal holiness which He bids us follow; but the Catholic Christian is told that he must be pure *because the Son of God so really dwells in his body and soul that sin against his body is sacrilege against the Person of the Son of God Himself.* In other words, the Christian man finds the only adequate inspiration for pure and holy living in the awful fact of the union of his body with the glorified Manhood of Jesus Christ. This, and this alone, is the distinctively *Christian* motive for moral obedience. Notice it is not so much self-respect, or even respect for others, as it

is *self-reverence* which is born of consciousness of union with Christ. The Christian's body has literally become the Temple of Christ, and the Holy Spirit, and so the Christian dares not defile the sanctuary of God. "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid!"

But what does this union with Christ involve? It involves first of all a belief in the two great Dogmas of the Catholic Faith, the Dogma of the Holy Trinity, and the Dogma of the Incarnation, according to which the Son of God becomes Man and sanctifies our manhood by dwelling in it. Then secondly, it involves belief in the Dogma of Baptismal Regeneration, and the Dogma of the Lord's Real Presence in the Holy Eucharist, according to which the Christian is baptized into union with the new nature of the second Adam, and is fed with the Lord's Body and Blood, so that the Lord dwells in him, and he dwells in the Lord.

The true basis of Christian morality is thus found to be both theological and sacramental, and its true inspiration is personal union with Christ, a union which is the most awful and touching expression of the love of the Son of God for man. Precisely because it is so awful, and yet so touching, so overwhelmingly suggestive of the love of

Christ, does this consciousness of union with the Lord serve as the only sufficient safeguard when the will is weak, and passions are strong, and the popular philosophy of the day offers innumerable excuses for violations of the moral law. An undogmatic Christianity is most certainly not a moral Christianity in anything but name; and one of the saddest phases of the modern Protestant warfare against the old Dogmas of the Faith, is the fact that such multitudes of Protestants who have lost their hold on the Faith, are also losing their grip on moral principles and moral distinctions which faith in Christ alone creates and maintains.

Now, "if the voice of an universal longing, the plaintive pleading of humanity driven almost to despair by the strife of tongues, and struggling to avoid the impending fate of blank unbelief, is to be regarded as possessing any significance, it certainly demonstrates that the one thing needful is a voice to instruct, and a hand to guide us in our efforts to find the truth." We would impeach the goodness and love of God if we assume that He would or could refuse to answer the great universal prayer of His children who grope in darkness for light. If, then, God does give some revelation of His Mind through His Son, must we not assume that His Message will have certain characteristics?

First of all, that Message must be infallibly true, true beyond all question or peradventure. Dealing, as it must, with facts and truths which we could not possibly discover for ourselves or know in any other way, by any natural process of reason or research, His Message must come sealed with the supreme authority of God as His divine Word. And coming thus from God, it must command our obedient acceptance as a whole; not because this or that portion of it happens to coincide with our individual views, but because all of it is an expression of the Mind of God.

Secondly, that Message must be intelligible, definite, direct, and plain in its statements, so that the man of the street and the day-laborer will have the same opportunity of knowing what this Message is, as the philosopher or the theologian. If the Message is unintelligible or obscure for all practical purposes it will be useless.

Thirdly, God's Message to us must be changeless, simply because God does not change; and a revelation of Himself must be steadfast and final. A Message which was true in one age, and false in the next, which was so fractional and imperfect that men might outgrow it, and remodel it, and eventually discard it, could not possibly come from God, or in any way represent Him. If the Creed of the Church represents nothing more than the high-water mark of human research, and spec-

ulation concerning things spiritual, then of course the creed of one age cannot be the creed of another, because human opinion constantly changes, and every man must have his own creed, adapted to his own individual power of comprehension. But if the Creed is the Revelation of God, it cannot change, for "That which changes is not truth."

Assuming, then, that any Message which comes from God must be infallibly true, intelligible, and changeless, how are we to find out what that Message is?

The first reply to this question comes from Protestants and it will take this form: After His Ascension, our Lord sent the Holy Spirit to inspire His Apostles to write a Book which embodied His Revelation and was His Word, and men were to be guided by the Holy Spirit in their study of this Book so that they could make up their creed from it. Hence the Bible and the Bible alone is the Protestant Creed, because it alone contains truth which is infallible, intelligible, and changeless.

Of course all Catholics agree with the statement that the Bible is the inspired Word of God, and that in so far as the Bible deals with matters of faith and morals it is most certainly infallible. Then apparently, according to the Protestant theory, we have a very satisfactory answer to our question, and of course as all Protestants appeal to

the same Bible, they must have the same creed about which they all agree.

Now let us try to find out what this creed is. Let us begin with God. What do Protestants believe about God? Well, some say that He is a Person, and others that He is impersonal Force, Mind, Truth, and Life. Some that He is one Person, others that He is three Persons in One Godhead; some that He is knowable, others that He is unknowable. How about the Lord Jesus Christ? Some say that He is God, others that He is a prophet sent by God, others that He is merely an ideal man, the flower of the human race. Some believe that He was born of a pure Virgin, others that St. Joseph was His father. Some assert that His death atoned for the sins of all men, others that it atoned only for the sins of a few, and others that His death was but the martyrdom of a good man, and no atonement was necessary because sin is not a positive evil but merely a phase of human weakness. Some believe in the reality of His Resurrection, others say that it was merely a subjective vision of a lot of enthusiasts. Some believe in a literal Ascension, others deny it. Some Protestants believe in a literal Second Advent of the Lord, others say that the Second Advent is merely the moral progress of the race.

Well, how about the teaching concerning the Holy Ghost? Some believe that He is God, others

that He is merely the spiritual influence of the Father. How about the future after death? Some Protestants believe in an intermediate state, most of them do not. Some believe that the soul sleeps until the resurrection, others that it is very much awake. Some believe in a bodily resurrection, others in a spiritual resurrection, others in no resurrection at all. Some believe that the punishment of the wicked is eternal, some that it is temporary, and others that there is no Hell of any sort. Well, how about the question of salvation? Some Protestants believe that we are saved by faith alone, others by faith and grace, others by an internal emotional crisis, and others merely by "leading a good life." Some believe that few are saved, others that many are saved, others that everyone is saved. How about the Bible? Some believe in a verbal inspiration, others in a partial inspiration, others in no inspiration at all different from the inspiration of Shakespeare or Marcus Aurelius. How about the Church? Some believe that it is "Episcopal," others that it is Presbyterian, others that it is Congregational. Some claim that the Church is visible, some that it is invisible; others assert that it is a coterie of sanctified souls, and others, a collection of Protestant denominations. How about the Ministry? Well, some say that there are three kinds of ministers, others two, and others that no ministry whatever is

necessary. How about the Sacraments? Some Protestants say they are means of grace, others that they are merely symbols of grace, and others that Christ abolished all ordinances and sacraments forever when He "nailed them to the Cross." How about human nature? Well, some believe in the co-existence of body, mind, and spirit. Others apparently believe in soul and body only, while others seem to think, or at least thought, that mind is an electrical rearrangement of the molecules or phosphoric atoms of the brain. How about the unity of the Church? Some believe in corporate unity as being "desirable." Others believe in "heart-unity," and others that disunion is a good thing, because all tastes are suited, and disunion promotes missionary competition.

Now we ask in all seriousness, in face of all this hopeless confusion of teaching, WHAT IS THE TRUTH? What does the Bible teach? And, notwithstanding its boasted loyalty to the Bible, Protestantism is forced to answer, "We are not agreed as to what the Bible does teach." And so Catholic Churchmen claim that when the Bible is taken away from the witness of the Church which originally produced it, and is subjected to experiments by the individual interpreter, who imagines he is guided by the Holy Ghost, it is absolutely impossible to form any Creed of any sort or description in which all Bible students will unite, although

they all admit that in some sense the Bible is the inspired Word of God.

So when we are told that the Holy Ghost guides the prayerful man in his individual interpretation of the Bible, we reply that "the obvious results of this process are directly against the theory; for every error recorded in history, every fanatical extravagance, every schism, has been due to reliance on inward illumination without the guidance of divinely provided external testimony." We cannot possibly believe that the Son of God who loves men, and is supremely anxious that they should find and enter into the truth which He reveals to them, would withdraw His Presence from them, and leave them nothing but a Book about which they were to dispute, and concerning the meaning of which they could not possibly agree. Protestantism *as a whole* gives us no Message which is infallible, intelligible, or changeless.

Well, we get another answer to our question from a widely different source. We are told this: "Of course God never meant that individual interpretation of the Bible was to be the source of infallible truth, because God has appointed the Roman Pontiff, the successor of Blessed Peter, as the Vicar of the Holy Ghost; and when He speaks officially, ex-Cathedra, and defines doctrines which concern faith and morals for the whole Church, his utterances are infallible and irreformable of

themselves, without the consent of the Church." Here again you see we have a theory of individual inspiration, only in this case the individual discards the Bible and the Church, and speaks in the place of God Almighty.

Anglo-Catholic Churchmen can hardly be expected to accept as a doctrine divinely revealed, a theory of individual infallibility, no trace of which can be found in the Bible, or anywhere in the teaching or practice of the ancient Catholic Church, a theory which was not set forth formally by the Roman Church itself until 1870.

The Catholic Faith was originally defined, and all the great controversies were settled by the assemblage of the great General Councils of the Church which brought to a focus the teaching of the whole Church, and voiced it through the witness of the assembled Episcopate; and infallible papal definitions had nothing whatever to do with the matter, any more than they had with the composition of the Declaration of Independence.

Hence, if we are to find out what God's Message to us is only through the individual pronouncements of one man in the Church who expressly repudiates the historic witness of the Church, thus making "an appeal to history treason," we fail utterly to see how we can be sure that such definitions are infallible, intelligible, or changeless.

Of course the mistake in both cases, Protestant and Roman, is the assumption that individual inspiration ever can be the source of truth since the Canon of the New Testament was closed by the Church. The guidance of the Holy Ghost was not promised to the individual man, be he layman or Pope; but to the Church as a whole. The Church, not the Pope, was to be the pillar and ground of truth. Men were told to hear the Church, and not this man or that man in the Church. After the Holy Ghost had descended into the Church on Whitsunday, He so influenced the minds of the Apostles that they were impelled to teach everywhere the same thing; and were saved from any radical error in their teaching concerning matters of faith and morals. Then, secondly, the Holy Ghost so opened the minds of those who heard this teaching that they recognized its truth, and accepted its authority. Here, then, we have a double test of inspiration: universality of apostolic teaching, and universality of acceptance of that teaching. Men everywhere taught and believed the same thing throughout the Church, and so the Holy Ghost spoke through the Church as a whole. Naturally the body of truth thus taught and believed, at first taught orally, soon began to emerge in creed forms which again were elaborated as occasion required, under the same double test of inspiration. Sometime later

this Faith of the Church already clearly defined and understood, was informally embodied in the books of the New Testament written in the Church by its officers; and from this time, the Faith which came first, and the New Testament which came later (both products of the Holy Spirit's inspiration), were handed down in the Church side by side, mutually witnessing to each other, and to the truth which both embodied.

The function of a General Council was not to originate any new truth, or to invent any new interpretation of Scripture; but simply to bring together in one place witnesses from the whole Church throughout the world in order that they might testify what had always been, and what then was, the belief of the whole Church about the matter which was under discussion; in this way the definitions of the General Councils were always regarded as infallible because they voiced the general consent of the whole Spirit-guided Church from the first. We find this same universal teaching of the Church embodied in the ancient liturgies, the writings of the Apostolic Fathers, and the ancient customs and traditions of the Church, and in this way we get a court of appeal to which the Scriptures may be brought in order to interpret them rightly; and so we are saved from the confusion of Protestant individualism, on the one hand, and from Roman individualism

on the other. If as Catholic Churchmen we accept the Catholic Faith as it had been taught by the whole Church from the first, and if we interpret the Holy Bible in harmony with this Faith and with the writings of the Apostolic Fathers, we get a Message from God which we believe to be infallible, which we know is intelligible, and which is fixed beyond all possibility of change. The Prayer Book incorporates the substance of this ancient Message from God through Christ, and furnishes every American Catholic Churchman with a criterion of doctrine which alone can produce certitude in matters of faith. There may be schools of thought in the Church, and wide differences of opinion may be tolerated by the Church; but the official teaching of the Church is set forth by the Church in the Prayer Book, and by this the Church must be judged.

The Lord did not begin teaching men by giving them the New Testament, but by first of all organizing His Church, and committing to it the Faith once for all delivered to the Saints; and then in this Church He inspires the composition of the New Testament, and commits it to the care of the Church, in order that the Church may witness to its original interpretation in every age and every place throughout the world. Hence, although all Catholic Churchmen have the greatest reverence for the Inspired Word of God as given

in the New Testament, they insist that the Bible needs the historic witness of the living voice of the Church as its true interpreter, and to save it from the abuse of individual experiments in interpretation.

CHAPTER VI.

THE CATHOLIC PRIESTHOOD.

OFTEN a popular prejudice against some truth or principle is embodied in some one word which is attached to the doctrine in question as a label is attached to a package, or as a bit of scarlet pasteboard is nailed to an infected house by the Board of Health to warn people off the premises; and while such a popular label is certainly not an argument, it often takes the place of an argument, and is meant to record the adverse judgment of those who use it against the thing to which it is attached.

Such a label may be the result of genuine and far-sighted justice, or it may be merely the product of ignorant and narrow prejudice, or an effort on the part of busy men to shirk the responsibility and trouble of getting at the bottom of a very complicated subject. Many persons are very strongly influenced by these labels or popular catch-words, and so occasionally it is necessary to find out, if possible, just what the word is supposed to mean,

and what objection to any given truth it is supposed to represent.

As any attempt to set forth a definite Creed is often stigmatized as "dogmatism," so whenever in modern times the Catholic Church has taught the doctrine of a real priesthood, a "ministry of reconciliation," its teaching has been answered at once by the charge of "sacerdotalism"; and in meeting the objection which this word represents, it is the first duty of those who call themselves Catholics to discover, if possible, whether there is not a certain element of justice in the implied criticism, no matter how much the doctrine itself is misunderstood, or perverted. Here at once we must admit that Catholics themselves are largely responsible for the popular suspicion and dislike of what Protestants call "sacerdotalism," because priests of the Church have far too often exhibited a professional temper of mind, a type of self-assertion and personal vanity, which is the result of weakness, and is of the nature of sin. When any priest imagines for one moment that because he holds a commission to teach and administer Sacraments in the Name of the Lord, therefore he himself is personally superior to his brethren, or belongs to a social or professional caste of a higher grade, or that he has been endowed with any authority of any sort or description over them in secular matters, or any authority to act in any capacity save

only as the responsible steward and humble servant of his Lord, then of course his conduct will be rightly offensive to all right-minded people and a source of scandal to the Church. Priests of the Church have by no means been guiltless of this sin; and in this sense of the word, "sacerdotalism" is worthy of the hearty condemnation of every devout Catholic because it is a terrible perversion of the true spirit of the priestly office. The awful responsibility of sharing in any way, or in the most remote degree the Priesthood of the Son of God, ought to fill the heart of a priest with such a humbling sense of his own personal unworthiness, that to him "sacerdotalism" of this sort would be utterly abhorrent and impossible.

But the word stigmatizes not merely a vicious habit of mind, but also a doctrine of the Church which is right and true. For example, we can imagine someone saying to us—"The thing I object to, is not merely the over-bearing pretentiousness of conceited priests, but the doctrine itself which is distinctly taught throughout your Prayer Book that a man can come in between my soul and Christ and deal with me as Christ's representative, and dictate to me the terms of my salvation, and offer me grace and truth which he asserts I must have if I would be saved. Religion is wholly a personal matter between my Saviour and me; and to interpose a priestly order of men between Him

and me, is in just so far to separate me from Him, and to substitute for the power of a living faith, something which is a purely human invention. Your doctrine of the priesthood is an unwarranted interference with my personal relation to Christ, a violation of my liberty of direct communion with Him, which I heartily resent, and which under no circumstances whatever will I accept."

This, no doubt, is the real force of the objection which underlies the use of the word "sacerdotalism," and it is made by very earnest and sincere people, whose loyal devotion to our Lord cannot be questioned for a moment.

No doubt direct personal communion with God in prayer, and praise, and adoration, and meditation, and in a restful, loving sense of His Presence, is the unquestioned right of every Christian man, woman, and child; and in such communion no man, be he priest or layman, has the slightest right to intrude. But the thing to be constantly borne in mind is this: Direct and full communion with God was interrupted by the sin of disobedience, and can be restored in its fulness only through the mediatorial work and office of the Lord Jesus Christ.

Hence, if He lays down terms on which, and established means through which alone perfect communion with God can be restored, then we must place ourselves in obedient acceptance of

His terms before we have any right to claim free and full communion with Him *as Christians.* However direct and personal all prayer must necessarily be in the soul's intercourse with God, we must approach God in prayer, in such ways, and under such conditions as He Himself provides, otherwise we cannot possibly be sure of His acceptance and approval. The question as to whether a priesthood of men shall have anything directly to do with the salvation of other men, is simply a question as to whether the Lord has provided and appointed a priesthood for just this purpose; and if we find that He has, then most certainly He must have had His own reasons for so doing, which were good and sufficient.

To begin with, there is no reason why we should resent the idea that God should minister to us in various ways through other men, simply because God is constantly doing this very thing all the time, and every day. In order to correct a spirit of selfishness, God has made us mutually dependent on each other in many ways; and not only on each other as individuals, but on special orders of men trained and set apart for some special purpose. As has been frequently said, there is a priesthood of medicine, and a priesthood of law, and we could not possibly get along for one single day without these "orders," or secular "priesthoods." We all admit, for example, that it

is God who heals all disease; but when He chooses to do this by employing the skill and personal ministrations of a clever physician, we do not think that it is any the less His work, nor would we ever think of speaking as if the physician "came in between our souls and God," or interfered with our spirit of thankfulness to God for God's merciful answer to our prayers in healing us. Moreover, every Protestant sect which maintains a ministry of any sort virtually claims some sort of "priestly function" for such ministry, because it is freely admitted that their ministers convert men from sin to holiness, teach them much truth, and put them in the way of salvation, although it is God alone who converts, and God alone who makes Christians of men. Most Protestant Christians feel it their duty to partake of "the Lord's Supper" occasionally, through which their faith is strengthened; and yet if instead of an "ordained minister," some carpenter, or lawyer, or merchant, were to attempt to administer this ordinance to them, they would resent the assumption at once. The Lord Jesus Christ blessed and multiplied the loaves and fishes, and with them fed five thousand men; but it was the Apostles and not Christ Himself who actually distributed the food to the hungry men and women; and the whole history of God's dealing with men since the primal disobedience, is a history of saving men through

the ministrations of their fellow men. From first to last, God constantly sends men to "dictate terms of salvation" to other men on certain definite conditions; and when St. Paul said "we are Ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God," he simply emphasized a principle which characterizes all God's covenant relation to men.

Now in order to understand what the Catholic doctrine of the Priesthood really is, we must remember first of all that there were three things which man needed for His redemption and salvation: First, a gift of revealed truth to enlighten his mind, clouded by sin; secondly, a Sacrifice for his sin that he might be absolved from its guilt and delivered from its power through gifts of cleansing and healing grace, and thirdly, discipline of the will in obedience to God's law for the development of the grace of God within him. These things, and these alone, could restore man to perfect communion with God.

Hence, when our Lord, the Son of God, became Incarnate in order to save men, in His mediatorial work He must meet these three needs of man; He must fill three offices, or serve three distinct functions; He must be a Prophet, a Priest, and a King. As a Prophet, He comes to teach men the truth; as a Priest He offers Himself on the Cross

for the redemption of the world, and pleads that Sacrifice before His Father, and absolves penitent sinners; and as a King, He rules the wills of men, and brings them into habitual obedience to His law of life. So we must remember that Christ's revelation of Himself as a Prophet, a Priest, and a King, is a very wonderful revelation of Divine love, because in this three-fold character He becomes our Saviour, He meets each one of the three great needs of the race.

If, then, the Church is the Body of Christ in which He dwells, and through which He still carries on His mediatorial work of saving men, there certainly must be some way in the Church by which He can give visible and audible expression to this threefold ministry; some way in which He can manifest Himself openly to men as their Prophet, their Priest, and their King. If in this respect He remains invisible, His Mediatorial work would not be adapted to the conditions in time and space in which His visible Church exists. Now so far as we know the only way in which our Lord could accomplish this in a visible Church composed of men, is to appoint an order of men to represent Him in His three-fold character. He certainly was sent by His Father to be a Prophet, a Priest, and a King; and He said to His Apostles, "as My Father sent Me, even so send I you." "He that receiveth you, receiveth Me." Now of course

His ministry could only represent His three-fold office in a subordinate sense. They could not possibly originate and teach any new truth; they could merely teach that which the Lord delivers to them. They could not offer any new Sacrifice, or in any way add to the merits of the Cross; they could merely plead the Sacrifice their Lord offered before the Father. They could not rule in the Church save only as administering the law which Christ Himself establishes; it is the Lord's will, not their own, to which men must be brought into obedience; hence the ministers of the Church can be prophets, priests, and kings, only in a subordinate and delegated sense. And yet their threefold office is very real. Our Lord sends His ministers as Prophets, that is, as teachers. "Go ye unto all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you." "He that heareth you heareth Me." Then our Lord sends His ministers as Priests; "Offer this (the Lord's Body and Blood in the Holy Eucharist) as a sacrificial Memorial of Me." "Show forth the Lord's death till He come." "Whosesoever sins ye remit, they are remitted unto them." Then our Lord sends His ministers as Kings in the sense that they are to administer discipline in the Church in His Name. "Whatsoever ye shall bind on earth, shall be bound in heaven."

If the whole Church consisted of only one parish, then the Lord would have commissioned only one priest to represent Him; but as the Church throughout the world is broken up into many parishes, there must be many priests to represent the Lord's threefold office in the Church in every age, and every place. Hence our Lord commissions an Apostolic *order* which was to go unto all the world in space, and last unto the end of the world in time, and with which He promised to abide every day. This ministry He commissions by an outward act (breathing on them) through which they receive the Holy Ghost, saying to them, "As My Father sent Me, even so send I you. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

If the Lord thus commissions a ministry to represent Him in His threefold character of Prophet, Priest, and King, to teach men His revealed truth, the Catholic Faith, to plead His Holy Sacrifice in the Holy Eucharist, and to administer discipline in His Church, and if this ministry thus commissioned, comes to us in His Name and by His own authority, then we certainly must be very sure indeed as to who are ministers or priests of Christ, and who are not. If we would obey Him, we must support and obey those He sends and no others. How then are we to know

beyond all doubt about this? Is there any test of ministerial character which we can apply to any man who comes to us claiming authority to exercise the threefold office of the great High Priest?

Is the test of ministerial character the "inward call" of God, the sense of "vocation" of which a man thinks that he is conscious in his heart? Most certainly not, because no man can know the inner workings of another man's heart, and the "inward call" has no evidential value to anyone but to the man himself who imagines he has experienced it. Moreover, supposing the "inward call" did give a man authority to minister in the Lord's Name, the man himself may be utterly mistaken about it, because a vast number of men have thought themselves called of God to preach, who later have discovered and openly admitted that they were mistaken about the whole thing, and have forsaken their ministry, and have gone into business. How about the laymen who have submitted to the ministrations of such a man as this? Could it possibly be part of the loving provision of the Son of God that Christian men and women should be left exposed to the wiles of every and any adventurer who might present himself on the strength of an "inward call," and claim to represent the Lord to them? It is under the best of circumstances an awful and fateful thing for any man to assume to speak to others in the Name of

the Son of God, and gather disciples about himself; and if such an assumption is based on nothing better than an "inward call," laymen have absolutely no security whatever of receiving valid sacraments or of hearing the truth, or of obeying Christ, in obeying those whom He sends. The Lord would have no moral right whatever to make so much depend on the ministrations of a valid ministry, unless He makes it perfectly clear who are His ministers, and who are not. Moreover, in a visible Church, a ministry of visible men ordained to administer visible sacraments, must be set apart by some visible sign which all men can see and test for themselves. Now this visible sign of ordination cannot possibly be the recognition by a congregation of laymen of a man's inward call, through some form administered by representatives of this congregation, because no one layman and no body of laymen can give to another that which they never possessed themselves, namely, authority to minister in Holy Things in the Name of Christ. When men organize a new "church" or a new ministry, that church and that ministry simply represent the men who make them, and no one else.

Of course all Catholics believe that there is one way and only one in which a man may become a priest of the Church, one way and only one in which he can obtain authority to represent the

threefold office of the Son of God, and that is, he must receive ordination at the hands of an Apostolic Bishop, who himself belongs to the great Apostolic Order originally ordained and commissioned by the Son of God. In this way and in this way alone can he vindicate his priestly character, and ministerial authority, and furnish credentials of his right and title to teach and administer Sacraments and discipline in our Lord's Name.

Of course we will be told that this theory involves the doctrine of the Apostolic Succession. Certainly it does; but the Apostolic Succession is not a long chain of single links which is destroyed by the breaking of a single link; it is simply an organic part of a great living organism, like the arterial system in the human body through which blood flows from the heart throughout the system to the tip of each single finger, and from the sole of the foot to the crown of the head. To talk about a single "break in the Apostolic Succession" destroying the authority of the ministry is about as sensible as it would be to assert that if a man cut his finger the cut must necessarily prove fatal. The succession is a "tactual succession," simply because the Church as a living, visible organism is a "tactual" Church, in living touch with Christ, and with all its organic parts, and in touch with all its members. The ministry cannot be separated from the Church as a living Body, and

used for a new Protestant sect, any more than a man's arterial system can be transplanted into another man, and yet keep its connection with the first man's heart. And this suggests the true test of a man's ministerial authority for a layman.

If a priest is in recognized communion with the Church, working in obedient authority to some Catholic Bishop, that is, or ought to be, satisfactory evidence to a layman that the priest has true ministerial character, because the Church determines the man's standing in accordance with its ancient laws which have always been of force in the Church from the first, insuring the proper transmission of Holy Orders. The layman has no more concern in "tracing back the succession and proving it at every point," than he would in determining the vitality of a man's hand, by dissecting out the veins and arteries of the arm until he reached the heart. The hand is a part of the living system, and the priest is an organic part of the living Church.

Now we claim that the Catholic theory of the priesthood is simply the expression of our Lord's threefold character, as our Prophet, Priest, and King. The ministry of the Church is the visible means through which our Lord's threefold mediatorial work in the Church is applied to individual men, and becomes effective for their salvation. Hence our Lord's commission of a continuous min-

istry is really a most marked expression of His love for man as the Son of God. This truth would appear clearly enough, if we could only free our minds from a lot of prepossessions and prejudices which make it very difficult to weigh the truth at its par value. The trouble is that we approach the Catholic doctrine of the priesthood, handicapped by the popular fear of sacerdotalism, and confused by the claims of a number of sectarian ministries which set forth "God's evident blessing on their work" as a justification for their repudiation of the ancient Apostolic ministry which has come down through the ages from the ordaining Hands of the Blessed Lord Himself. But surely God cannot be said to bless any violation of His own law, any rejection of those He sends to represent Him. That which He blesses is not the assumption of *official* ministerial authority on the part of any self-appointed ministry, but the *personal* faith, zeal, and sincerity of Protestants as *individual* men and women, quite irrespective of the sect to which they happen to belong, or of any ministerial claim they may choose to make.

God is not confined in the disposal of His blessing on *personal* virtues, to the limits of His own Kingdom; and God may bless any man, in any system, if the man himself is honest and devout, while He leaves the system as a whole to eventually work out its own destruction if it

exists contrary to His will. For example, there have been many excellent and successful men in those continental Protestant bodies which were originally comparatively orthodox, but have now relapsed into utter rationalism, denying the inspiration of the Holy Scriptures, and the Deity of the Lord Jesus Christ, and have forfeited the right to be called Christian in any conceivable sense of the word.

Of course one great reason why the Catholic doctrine of the Priesthood occasionally seems harsh and repulsive to Protestants, and yet so helpful and full of the love of the Son of God to Catholic Churchmen, is the fact that Catholics and Protestants look at the doctrine from two widely different standpoints. The Protestant (having no conception of a divinely commissioned ministry), sees nothing but the exclusive pretensions of a religious caste; while the Catholic sees in the Priesthood the continuous pledge and token of our Lord's personal work among men in the Church. In the Catholic priest, the Protestant sees only the man, his personal faults and foibles, his weakness and inconsistencies, his shallowness and lack of spirituality, if he is guilty of such things. The Catholic, too, sees these things, and often they distress him and humiliate him; but he also sees the official or representative character of the man. So to him the priest, with all his faults, is still the

Ambassador of Christ, unworthy though he be of such inconceivable dignity. He is the commissioned officer whose ministrations the Lord has sworn to bless, and so, in this deeper vision of the *priest,* the superficial view of the *man* is merged and lost. The man himself may be unloving, and unbeloved; but the priest is none the less the pledge of the Lord's loving ministrations to men.

"What room is there for self-exaltation in a system in which self is merged and lost in another, and in which the man fades, and the Lord is more and more?" When the priest stands at the font, the man is nothing; it is the Lord Himself who baptizes with His own blessed Hands, and cleanses the soul from the taint of sin. Again, when the priest stands at the altar, his individuality obscured as much as possible by his official vestments, the man is nothing; it is the Lord Himself who ministers at the altar, and offers Himself to, and for, men in the Holy Eucharist. Again, when the priest stands in the pulpit, and speaks "in the Name of the Father, and of the Son, and of the Holy Ghost," the man is nothing; but (in so far as he preaches the Catholic Faith) it is Christ who speaks to us. Or once again, when the priest pronounces Absolution, the man sinks out of sight, and it is the gracious words of the Lord Himself which release us from the burden of our sins.

No doubt when the office of the priest is found

in combination with a devout, earnest, magnetic personality of the man who is the priest, the personal equation is of almost inestimable importance and helpfulness; and assuredly a bad priest can do untold harm. But whether the man himself is good or bad, his presence in the sanctuary is merely the sign and assurance of the infinitely higher Presence; and so the thought of the man fades away from the vision of the soul fixed on the Face of the Son of God.

The very fact that the priests of the Church may so often be weak and unspiritual, only emphasizes the more the wondrous patience and tender love of the great High Priest, in that He should be willing to associate such men so intimately with His mediatorial work, and use them as instruments in His Hands for the salvation of their fellow-men.

CHAPTER VII.

CATHOLIC SACRAMENTS.

AS the Catholic doctrine of the Priesthood has been characterized by the popular Protestant theology as "Sacerdotalism," so too the Catholic doctrine of the Sacramental system has been honored with a label, and the label is "sacramentarianism." This rather imposing word seems to imply that according to the belief of a Catholic, Sacraments are a species of magical rites having some mysterious charm about them; and that they are the product of some sort of sacerdotal jugglery or priestly incantation by which the supernatural charm becomes potent, and insures the salvation of the man who receives the Sacrament. Hence Protestants draw telling contrasts between reliance on forms and ordinances, and salvation through spiritual faith and holiness of life; which comparison is supposed to vindicate the Protestant idea that Sacraments are seemly forms at best, and have little or nothing to do with salvation.

It is by no means impossible that Catholics

themselves have been at times responsible for this popular mistake when they have been very scrupulous and regular in their devotion to the Sacraments of the Church, and yet very worldly and unspiritual in their lives. For example, if a man attends the celebration of the Holy Eucharist frequently, and receives the Lord's Body and Blood with much ostentatious devotion, and yet is dishonest in his business, uncharitable to his neighbors, impure in his habits, and selfish in his home life, he naturally conveys the impression that he believes that he is at liberty to live as he pleases, provided he makes it all right by frequent communions and sacramental Absolution. But as a simple matter of fact, no intelligent Churchman ever really believes anything of the sort, however inconsistent his life may be; and it is utterly misleading to contrast the reception of sacraments or belief in sacramental grace, with personal holiness, as if the two things were antagonistic to each other, instead of being mutually complementary; or as if anyone thought for a moment one could be a substitute for the other.

Occasionally a sick man may take his medicine regularly and yet continue to violate the laws of nature, and do the very things which originally undermined his health, and produced his sickness; but no one would argue from this that any sane body of men believed that medicine was a very

good substitute for wholesome sanitary moral habits of living. No Catholic believes for one moment that the Sacraments can be of the least help to anyone unless he is penitent, and believing, and endeavoring to obey God's law in the state of life to which God has called him. On the contrary, the Church has always taught that the reception of the Sacraments on the part of an impenitent man, results only in the man's condemnation, and puts his soul in imminent peril of perdition. There is no mechanical potency about a sacramental form by which sins are forgiven, and salvation is insured, irrespective of personal character; and Catholics would be the first to assert that the reception of sacramental grace is not an end in itself, but only the means to an end; and the end is holiness of life, through union with Christ.

But the opposition of Protestants to the Catholic doctrine of sacramental grace really goes much deeper than any superficial misunderstanding, and may perhaps be voiced somewhat in this way:

"You assert that divine grace is conveyed to us through outward and visible forms which are signs and pledges of the gift of that grace; but to me there seems to be a necessary incompatibility between material and spiritual things. The grace of God is so great, so free, so mighty, so far-reaching, so divine, and so personal, that to associate it

in any way with a material form or ordinance seems to restrain it, localize it, degrade it, and, so to speak, dole it out in bits and portions as if it were a material commodity controlled by a priestly trust. I believe that all grace is the free gift of the Holy Spirit in answer to prayer through the power of faith alone; and hence to prescribe the reception of Sacraments as channels of spiritual grace, seems to me like putting a lot of empty forms and ordinances between God and my soul, and dishonoring the Holy Spirit."

The feeling which is thus expressed, is certainly very commonly held by a vast number of Protestants who believe most sincerely in the power of divine grace, and are naturally jealous of anything which would seem to restrict it: and doubtless it does sound very "spiritual" to exalt faith at the expense of Sacraments, and to assert that grace must be absolutely free, and to object to Sacramental doctrine as being "materialistic"; but really, after all, the question as to whether Sacraments can be means of grace can be determined in one way and only one, that is by a reference to the plain teaching of Him who Himself established and instituted the Sacraments. To attempt to be more "spiritual" than the Son of God, is dangerous business; and to assert that divine grace is "absolutely free," when the Lord Himself lays down conditions on which, and provides

means through which, certain forms of grace are to be received, is not Christian faith, but something quite different.

Of course, the first thing to be determined is whether the Sacramental system has any relation to the Divine Person of the Son of God, to His glorified Manhood which alone is the source of all grace; and so we must turn first of all to our Lord's earthly life and see if there is anything in His conduct which, by way of analogy, will give us a clue to the right interpretation of His Sacramental doctrine.

Everyone who has studied our Lord's miracles intelligently must have been impressed by two very significant facts: that in so many cases our Lord heals through the physical touch of His hand, and that often He uses some material thing as the instrument through which He works in healing disease. When He raised the daughter of Jairus, He took her by the hand. He touched the eyes of two blind men when He restored their sight. When in healing a leper, He laid His hand upon him, the act is all the more significant because the law forbade anyone to touch a man afflicted with leprosy. Again, He laid His hands on the woman afflicted with a spirit of infirmity. He touched the man with dropsy as He cured him. He touched both the tongue and ears of the deaf and dumb man. Twice He put His hands on the

blind man at Bethsaida, and He took the lunatic child by the hand when He restored its reason. He touched the wounded ear of Malchus when He made it whole; and when He blessed little children, He laid His hands on them. Again, when He multiplied the loaves and fishes, He first laid His hands on them. In fact, so many miracles of healing were wrought through contact with His Body that, as we read, "The whole multitude sought to touch Him; for there went virtue out of Him, and He healed them all." "They pressed upon Him to touch Him, as many as had plagues." "They besought Him to lay His hands on them."

Then our Lord often used material things as media through which He healed, as when the woman with an issue of blood touched the hem of His garment and healing virtue went out from Him to her; and when He anointed the eyes of the man born blind with clay, and sent him to wash in the pool of Siloam.

All this is very remarkable when we remember that neither the touch of His hand, nor the use of any material medium whatever was in the least degree necessary to Him, in order that He might effect a cure, nor could either clay or water have the slightest medicinal effect in themselves; the cure was wrought in every case simply by an instantaneous act of His divine will. Moreover, by employing physical touch and material things as

agencies in His miracles of healing, He would be in great danger of catering to the popular belief in charms and superstitious practices used by fakirs, unless there were some very important reason in His Mind justifying Him in what He did.

Why is it that in so many cases the healing virtue goes out of Him through His human hand? Is it not that He wills to teach us in this way that all healing grace comes to us through contact with His human nature, His perfected Manhood? He heals by touch because He is the Son of Man, as well as the Son of God; and His Manhood is the link which binds us to His Godhead, the channel through which all grace flows down to us from God.

Then He employs material things like the hem of His garment, clay, and water, as healing media, to teach us that if He deems it best, He can associate any gift of grace with an outward and visible sign, as the pledge and token of that gift; and so, as His miracles of physical healing were but types of His miracles of spiritual healing, so His use of clay and water foreshadows the whole sacramental system of the Church which He establishes, in which certain gifts of grace were to be associated with certain material forms. These forms do not localize, or limit, or materialize, or "dole out" God's grace; they simply indicate how we

may be put in touch with Christ, and know that virtue has gone out of Him to us.

Of course, if some man were to originate a system of memorial ordinances, such ordinances could not give grace, there would be no mystery whatever about them, and they could have little or nothing to do with salvation.

But if we once realize that it is *the Son of God* who Himself institutes the Sacrament, associates it most intimately with His divine Personality, pledges His word as to its efficacy, and prescribes the use of it, then all doubtful halting and stumbling at sacramental mystery is out of place on the part of a Christian. We really have no more right to question God's power and ask how He can give spiritual grace through a material form, than to ask how He, being God, could become man, so that His Manhood is the outward and visible sign of the Presence and power of His Deity. And if the Church is the extension of the Incarnation, Christ's Body in which He dwells and through which He brings Himself into touch with men, then it is perfectly natural that the Lord should reach out and touch men, and heal them, and absolve them, and bless them, and gather them into living union with Himself, by visible and audible signs.

When our Lord said, "He that believeth and is baptized shall be saved," "Except a man be born

of water and the Spirit, he cannot enter the Kingdom," "This is My Body, this is My Blood," etc., the Catholic Churchman dares not explain away the simple, obvious, literal meaning of these words which the Church has always accepted from the first, nor does he dare detract in any way or any degree from their mysterious meaning, lest in so doing he be guilty of disbelief in the Lord Himself. Moreover, the Catholic Churchman cannot understand why the Lord should import into the Christian Church a number of lifeless, empty, Jewish ordinances, if the Church itself is to be full of the life and grace and power of the Son of God, and is to impart that life and grace to its members. Belief in grace-giving Sacraments is distinctly Christian; and belief in empty forms and symbolic ordinances is most distinctly Jewish.

Moreover, belief in Sacramental power is certainly not opposed to spirituality of mind and life, because the great saints and doctors of the Church, like Augustine, Bernard, Anselm, Thomas à Kempis, Quesnel, Keble, Pusey, Carter, and others, have every one of them been sacramentalists, in the sense of holding the highest views of sacramental grace.

We come now to a reassertion of our original theme, that if the heart of Catholic belief is the love of the Son of God for man, then the Sacramental system is most distinctly an expression

and a provision of the Lord's love; and this fact will appear more strongly if we take a number of practical illustrations from the everyday experience of a Catholic Churchman.

Here, for example, are a Christian father and mother who love their children, and feel that God's great Catholic Family would be a very unlovely and unnatural thing if there were no place in it for children. They do not want to be members of "the Kingdom of God" while their children are left out of it. Moreover, they know full well by their own sad personal experience that every child inherits a tainted nature, and weakened powers of resistance against the evil of sin, and they are acutely anxious that everything which can be done should be done to overcome this congenital defect, and save their children from the awful danger of making shipwreck of themselves in the future. They feel a great sense of their own responsibility for their children, and a distrust of their wisdom and power. What shall they do?

In this emergency the Church stands ready to respond lovingly to their need. They bring each child to Holy Baptism, in which it is born again into touch with the Lord's glorified Manhood through "water and the Spirit," just as the Lord promised it should be. They are not left in the slightest doubt about it. They do not have to

wait until the child grows up and chooses for himself, possibly choosing wrongly; but as the little child can place no bar of wilful sin, or wilful unbelief against the entrance of grace to its heart, so the loving Christ takes the Child in His arms and claims it for His own, by His Sacramental touch. Henceforth the child is "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." And so, as the child grows older, and is taught to respond to this baptismal grace, the life of the Son of God interpenetrates each part of his nature, and harmonizes it, and sanctifies it. He is taught that because he was made a Christian in Holy Baptism, his body and soul have become temples of God, and he must keep God's temple holy and undefiled.

Then, as the boy grows older, and begins to mature, his father and mother know full well that he is entering upon a new period of his existence which brings its own peculiar and great temptations, its possibilities of a fine, holy, strong manhood, and of almost infinite self-degradation; and so they grow very anxious. Here again the Church stands ready to meet the new emergency with new grace. She offers the sevenfold gift of the Holy Spirit to confirm or strengthen the boy, to enlighten his mind, to brace his will, and to kindle his affection for all that is holy, and pure, and true. The outward sign of the laying on of

hands is the sure pledge of the gift, for we are told that Confirmation is one of the "foundation principles of the doctrine of Christ," and is the means through which the Holy Ghost is given. So when Christian parents see their boy kneeling before the altar to receive the Bishop's blessing, they know that the Lord in His loving mercy will lay His hands on their son, and sanctify his budding manhood, and make self-control, and self-development, and self-reverence possible to him, no matter how sorely he may be tempted.

Then, as the consummation of all His sacramental gifts, the Lord comes in the Blessed Sacrament of the altar to give Himself, His Body and Blood under the forms of bread and wine, for the nourishment and refreshment of the soul, and those who love Him may unite with Him in His sacrificial offering of Himself before the Father. So the Holy Eucharist meets the two greatest needs of the human heart: the need of constant renewal of the sacramental touch with Christ, and the need of pardon which ever flows from the Lord's mediatorial sacrificial pleading. So when the father and mother kneel with their children before the adorable presence of their Lord, they know that they are bound together through union with Him, by a bond which is far deeper and closer than any human relationship. They know that in the Blessed Sacrament, in

union with our Lord's offering of Himself, they can offer themselves and those who are nearest and dearest to them, to their Heavenly Father, knowing that He will accept them, and bless them for the sake of His dear Son. And so when the young man, who has been baptized, and confirmed, and has received the Holy Communion, leaves the altar, and goes to his study or his business, he knows that he has the life of Christ within him to make him strong against temptation, and to inspire a new sense of reverence for his body and his soul which have become the dwelling-place of God. So the Holy Eucharist is perhaps the supreme and most heavenly manifestation in the Church of the fact that the very heart and life and power of Catholicity is the love of the Son of God for man, a love transcending all reaches of human thought, annihilating all limits of time and space, a love which is abiding and eternal.

Then, suppose that the young man, notwithstanding all these wonderful gifts of grace, falls again into some old sins under the stress of sudden temptations, and he grows confused, and troubled and almost despairing over the moral complications of the struggle to be pure, and faithful and true. Then again, the Church stands ready to meet his need. She invites his confidence, so that he may entrust the whole story of his inner life to the keeping of one who is trained to understand

and help him through a purely human sympathy, which is very tender, and yet one whose lips are sealed by the oath of his office, one who as an "Ambassador of Christ" has authority to absolve him from all his sins. Surely if our Lord, during His earthly life could pronounce absolution, saying, "thy sins be forgiven thee," if He claimed, as He certainly did, that "the *Son of Man* hath power on earth to forgive sins," then there must still be some way by which He can speak words of absolving power to penitent sinners in the Church; some way by which His priests can use and apply the authority He committed to them when He said, "Whosesoever sins ye remit, they are remitted unto them." And surely any audible and authoritative assurance of God's pardoning mercy in the Church must be a very comforting and wise provision of His love to those who are burdened and weary with their sins.

Again, when the young man in the strength and grace of his maturity gives his heart to some sweet girl, and is anxious to make her his wife, when he realizes the sanctity of the bond which is to unite them so long as they both shall live, and the great responsibility which marriage necessarily involves, then naturally he craves the especial benediction of the Church on his espousals, and of course the Church responds to his demand. She pronounces her holy benediction on the young

man and woman as they vow fidelity to each other before the altar of God in that sacramental relationship which makes them one until death parts them.

Then again, if the youth is overtaken by some serious illness, the priest of the Church is bidden to go to him and pray for his recovery, anointing him with oil in the Name of the Lord, that such anointing may be to him the comforting assurance of the healing gifts of the Holy Ghost in answer to the prayers of the faithful.

But, suppose that some day the time comes when it is God's blessed will to take the young man away from those who love him most. What will the father and mother do in their terrible sorrow? Must the father put all thought of him away, as if he had perished like a flower crushed in the dust of the highway? Must the broken-hearted mother take his name out of her prayers when, every day, all these years since he lay as a baby in her arms, she has asked God to bless and keep him under His loving care? Surely at such a time, if ever, they need the help of the Church, and again the Church does not fail them. She says to them: "Your son has not gone beyond the reach of God's mercy or the need of God's loving care. He lives, and loves you still, and needs your prayers that God may give him light, refreshment, rest, and peace, a joyful resurrection, a merciful

judgment, and a blessed reunion with you again at the last. As our Lord's death on the Cross was for all men throughout all time, the Eucharistic pleading avails for the whole Church, whether on earth or in Paradise. In the Holy Eucharist you can unite with our Lord's sacrificial pleading for your son, and ask God to give him some greater happiness as yet unknown to him, for the sake of your prayer. Moreover, in the Holy Eucharist, when our Lord comes, He brings you into the closest possible communion with your son, because he and you are one in Christ. And through the Holy Eucharist the Lord pledges to you the resurrection from the dead of that face and form which were very dear to you, and which you shall behold again, purified and made perfect by the cleansing grace of God, and the illumination of the love of God."

Thus it is that at every critical stage and turning-point of a man's life, from youth to old age, when new responsibilities, new temptations, and new duties create the demand for new gifts of grace, the Church in her love is always ready to meet the demand. The Lord in His loving mercy has forgotten nothing which could be a help and a comfort to His children, those whom He has gathered into loving communion with Himself in the Church. It is His own gentle Hand which is reached out to them in sacramental touch, always

to heal, and support, and comfort, and bless them. The personality of the priest who administers the sacrament, is nothing. Even the consciousness of the outward form of the sacrament fades away and vanishes, after it has led the heart into the blessed presence of Him who manifests Himself through the Sacrament. To a devout Catholic, it is quite impossible that the form should seem to come in between the soul and Christ, because the form is but the sensible pressure of the Lord's Hand in his, the sound of loving words from the Lord's own Lips, and the pledge of His loving benediction; and so the heart of the Sacramental system is the love of the Son of God for man.

CHAPTER VIII.

CATHOLIC WORSHIP.

MOST men who have not been trained to think accurately or profoundly, are generally more impressed by what they see, than by what they hear, especially if what they hear necessitates any careful thought for its appreciation. Consequently, the popular Protestant protest against the Catholic type of worship directs itself not so much against doctrine, as against *the externals* of worship, while it ignores the heart and essence of the worship itself underneath the form. So this protest against ritual forms is embodied in the word "Ritualism."

One can celebrate the Holy Eucharist as the chief act of Catholic worship and adore and receive the Lord present in the Sacrament, and offer "the Holy Sacrifice," without lights, vestments, incense, or any one of the "six points" of ritual; and if Catholic Churchmen were contented to do this, doubtless they would escape the charge of ritualism to a very great extent. But the moment

the great central truth of Catholic worship clothes itself in its historic ritual symbolism, then immediately it is labeled with the term "ritualism" as a warning to those who are in danger of being attracted and misled by it. This of course is an exceedingly superficial proceeding, because, if Catholic worship is really false, superstitious, or dangerous, the danger lies in the truth or principle underneath the form, and not in the form itself. Ritual is nothing but a visible medium for teaching truth; and to attack or defend the use of forms for their own sake, would certainly be a very childish piece of business on the part of priests commissioned to speak to dying men in the Name of the Son of God.

Moreover, to assume that the essential difference between Protestant and Catholic worship is merely the difference between a non-ritualistic and a ritualistic type of service, is to put the whole discussion on a false and impossible basis, because all public congregational worship, be it Protestant or Catholic, is inherently and necessarily ritualistic. You cannot express faith, penitence, prayer, and praise in a united public service except through forms of some sort, forms of speech, formal acts, or formal symbols, which appeal to one or more of the five physical senses, and through them, to the mind and heart.

True, there may be a question as between good

ritual and bad ritual, simple ritual and elaborate ritual, lawful ritual and unlawful ritual, Masonic ritual, Methodist ritual, and Catholic ritual, but *there never can be any question as between ritual and no ritual* as long as human souls dwell in and express themselves through human bodies. Ritual expression of some sort is an inherent necessity of human nature; and the nature of it, and the elaboration of it, is merely a question of degree, a matter to be regulated by law, custom, and good sense. The Methodist minister who wears a white clerical necktie, and stands up while he sings a written form of prayer to God out of a book ("Jesus, Lover of my soul," "Nearer, my God, to Thee") is just as truly a "ritualist" as the priest who wears a chasuble, and sings the Liturgy. The symbolic "plain-dress" of the Friend minister in the Friend Meeting-house was just as essentially ritualistic, as is the embroidered cope of a Catholic priest. Hence the employment of ritual is not peculiar to Catholic worship, and "ritualism," if it be a sin, certainly infects the whole Christian world. We must get a very long way beneath the symbolic form if we would find the real difference between Protestant and Catholic worship.

But before we try to do this, let us take the term "ritualism," as commonly used, and ask ourselves as Churchmen whether the word may not

refer to something which partially justifies the popular Protestant prejudice against the services of the Church; something which Catholic Churchmen must themselves greatly regret and condemn.

Yes, one is forced to admit that it does. When too much time and money are spent in the maintenance of an elaborate ritual, when the ritual is so complicated as to become fussy and confusing, when it is pretentious, tawdry, cheap, and the symbols used are shams, imitations of things made from more expensive materials, when the priest conducting the ritual slavishly adopts the vulgar and artificial mannerisms of some other system, when an elaborate ritual is forced on an untaught and rebellious congregation, when the service is made the vehicle of personal display and individual fads, when ritual is used merely for aesthetic effect, without any real belief in the sacramental truth it represents, then most assuredly such abuse of ritual is to be greatly deplored by all devout Churchmen, because it not only injures the men who abuse it, but it brings very serious discredit on the Catholic type of worship, and keeps sensible men out of the Church.

Better, a thousand times better, have a ritual which is simple, honest, reverent, and intelligible, and, above all things, expressive of a real faith and a sincere devotion, than a more elaborate service in which these things are lacking. Making all

due allowance for popular ignorance and prejudice, we must admit that if the services of the Church fail to commend themselves to intelligent, fair-minded, and devout people, there is apt to be something wrong about the conduct of the service itself, and we must be largely to blame for the fact.

But, granting all this, does it necessarily follow that ritual should be discarded, or that there is any serious element of danger in its employment, or that a "simple," barren service is in any degree more "helpful" or "spiritual" or devotional, or any more acceptable to Almighty God? Assuredly not! For the very simple reason that God Himself has revealed His own Mind in the matter in three ways. First, He inspired Moses to adopt a most elaborate ritualistic system for the worship of the Jews in the Tabernacle and the Temple; and He revealed to St. John a vision of the worship of the redeemed in heaven, which was of a markedly ritualistic type. And again, as soon as the Christian Church was sufficiently free from repressive persecution to permit her Faith to find its natural and necessary expression in symbolic forms, the whole Church throughout the world, as if moved by some innate and irresistible instinct, evolved a ritualistic system of its own, which incorporated all the essential elements of both the Mosaic and the Heavenly wor-

ship; and for fifteen hundred years such a thing as the Protestant type of worship was absolutely unknown to the Christian world. Surely, if the Holy Spirit were to guide the mind of the Church in important matters, He would not have allowed the whole Catholic Church to adopt an unspiritual, false, and dangerous type of worship.

Now, of course, it will be asked, "Granting that some sort of ritual is both necessary and legitimate, what has all this got to do with the love of the Son of God for man, or our love for Him? How can mere ritualism concern the gentle Teacher of simple truths, who was born in a manger, lived in poverty, and died on the Cross? How can any mere ceremonial forms of ritual interest Him in the slightest degree?"

We reply that they certainly interested Him greatly during His earthly life, for He was a loyal attendant at the ritualistic services of the Temple, and He supported the authority of the ritual law by His word and example; and while He condemned many errors of the Pharisees, He never said one word implying that the ritualistic worship to which they were accustomed was wrong in principle, or dangerous in practice, for He ordained it Himself.

Again we reply, that the Lord is interested in and accepts whatever we give to beautify His sanctuary, or dignify His worship as an expres-

sion of our love and devotion to Him. When Mary, the sister of Lazarus, brought the alabaster box of very precious spikenard, and, breaking the box, anointed our Lord's head with the fragrant nard, as an offering of loving gratitude to Him, Judas complained that such a procedure was a waste of money which should have been given to the poor. But our Lord instantly rebuked him, asserting that Mary had "wrought a good work." Her offering was not *waste* because it was *adoration,* and the Lord accepted it as such. It was not waste any more than the offering of the gold, frankincense, and myrrh, which the Magi presented to Christ, was waste. And "just as this woman was led by divine instinct to lavish upon His Person that which was costly and fragrant, so the Church has, by the same divine instinct, been led to pour at His Feet her richest treasures." She offers to Him, as an expression of her love, the very best she can afford in architecture, painting, music, and the stately order of a dignified ceremonial; and all her gifts centre about His Person, the highest possible earthly manifestation of His Presence in the Blessed Sacrament of the Altar.

True enough! The Lord was born in a manger, lived in poverty, and prayed to His Father in the groves and fields; but He is not in a manger now. He is on the throne of God Almighty, adored by unnumbered hosts of angels and saints,

whose praises ascend with the smoke of incense while they veil their faces in lowly adoration before the awful glory of His Presence, and chant the thrice holy anthem of praise. It is with this Heavenly worship that we join, in our Eucharists; and so to the earthly worship belongs at least some dim reflection of the glory and beauty of the worship of Heaven.

But the worship of the Church is not merely an expression of our love to the Lord, it is also a pledge, provision and expression of His love to us. God Himself appoints the essential elements of ritual worship as part of His self-revelation to men. He gives us the aesthetic and moral sense to enable us to appreciate certain essential elements of His own Nature, and one of these elements is beauty. Beauty is closely allied to love and challenges love; and love finds its natural expression through beautiful things, beautiful faces, beautiful characters, beautiful thoughts, words, and deeds; and love embodies its ideals in beautiful music, painting, and sculpture, which, in some very remote degree at least, shadow forth the ideal, perfect spiritual beauty of God's own Nature. Hence, if the Son of God is present in our sacramental worship, that worship as an expression of His Presence must clothe itself in forms of beauty, just as even the very garments the Lord wore when He was transfigured became radiant

with heavenly light. It must be remembered that the *glorified* condition of our Lord's human nature was its *natural* condition; and that it was only by a merciful act of the divine Will that His Deity was prevented from shining through His human body perpetually, making it infinitely glorious and beautiful. God in His mercy hides that beauty now under the shadow of the sacramental veil lest the full vision of it should be more than we could bear, and would blind us as it did St. Paul; but to the eye of faith the beauty of the Lord's Presence illuminates and glorifies His earthly Sanctuary now; and so it is most fitting that the altar and the service of the altar should be as beautiful as we can make it.

Of course, individuals differ much in their capacity for appreciating moral and aesthetic beauty; and in their ability to realize in any degree the presence of the Son of God in the Blessed Sacrament, which presence all ritual symbolizes; but most devout Churchmen are helped by the stately dignity of a beautiful sanctuary and by the reverent order and beautiful symbolism of the ritual celebration of the Holy Eucharist, because these things appeal to the imagination through the senses, and stir the heart, and open the whole nature of the man to the silent appeal of the invisible but gracious presence of the Son of God.

Moreover, the appeal is made to the whole man

through every avenue of approach to the mind and heart, where the Church's full ritual is used. The five *physical* senses are made to minister to the three *spiritual* senses, the sense of the good, the true, and the beautiful. The symbols of the altar, the vestments, the lights, the ceremonial order of the celebration, appeal to the sense of sight. The words and the music of the Liturgy appeal to the sense of hearing. The fragrant smoke of the burning incense appeals to the sense of smell. The eucharistic elements, the bread and wine, appeal to the sense of taste and touch.

Because the body is an essential part of the man, shares in the spirit's sin, was redeemed by Christ, and is sanctified by the Holy Spirit, and is eventually to be raised from the dead, it too, has its own peculiar share in worship. The attitude of standing, the bending of the knee, the bowing of the head, the use of the sign of the Cross, all these outward expressions correspond with and represent characteristic attitudes of the mind, in prayer and praise, and adoration, and penitence.

So far as it can be accomplished, the worshipper's whole ritual environment is made to be suggestive of the supernatural presence of the Son of God as He comes to receive our worship; and all this, mark you, is no clever device of human wits, no scheme or system evolved from the inner consciousness of man, it is rather the provision of

God Himself, through the inspiration of the Holy Spirit.

Now, having given the rationale of the visible ritual system of the Church, we come at last to the very heart of the whole matter, the one, essential, mighty fact which gives meaning to Catholic worship. All Catholics believe that in the Blessed Sacrament of the Altar, our Lord is really, and objectively present to feed us with His Body and His Blood, to receive our worship, and to offer the Sacrifice of the Cross to His Father. We know this to be true, because our Lord said to His disciples, "The bread that I will give, is My Flesh," "He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him"; and when men interpreted what He said literally, and were offended at His words, and wandered away from Him, He let them go, because He could not take back or explain away what He had said. Moreover, when He instituted the Blessed Sacrament, He took the bread in His hands and said, "This is My Body"; and of the wine He said, "This is My Blood"; and He did not give the slightest possible hint that He was speaking figuratively, although at that very moment when He uttered these words He knew that what He then said, would be interpreted literally by unnumbered millions of His disciples throughout all ages in His Church.

When the Lord said, "This is My Body"; "This is My Blood"; we must remember that "these are the words of One who is perfect God, and perfect Man. They are the words of the tender, loving, Son of Man, but must they not partake of the eternity and the infinity of the Godhead of the Speaker? They are the words of God Incarnate; must they not have to do with the deep and unfathomable mystery of His Holy Incarnation? They are the words of One who could offer His Body a Sacrifice for all men; must they not embody and set forth the mystery of the sacrificial Body? They are the words of One who rose from the dead in a spiritual Body, having faculties and properties far above those of the natural body; must they not have to do with the profound mystery of the existence of a spiritual Body in which dwells all the fulness of the Godhead? They are the words of One who was able to make Himself the second Adam of the human race, so as to enable all men to partake of His pure and holy human nature, to counteract the effects of having partaken of the impure, and unholy nature of the first Adam. Must not such words of necessity be linked with such a mystery?"

So Catholic Churchmen in every age have humbly and reverently accepted the truth of our Lord's words, and, believing that He could not mislead them in what He said, they have believed that

"by reason of the consecration of the species (the bread and wine) the Sacrament of the Holy Eucharist possesses an inward part—the Body and Blood of Christ, which are present truly and objectively, although supernaturally, in, with, and under the consecrated bread and wine." We believe that the *manner* of that Presence, has not been revealed to us, and that it is a mystery, because beyond the appreciation of the senses. We believe that the Lord's Body and Blood thus present in the Holy Eucharist, are of course in union with His divine Person, and are the sacramental medium of living touch with Him.

But the Holy Eucharist is not only a Communion, it is also a Sacrifice, because of its mysterious relation to the one great Sacrifice of Calvary. In the Communion as a spiritual feast, God gives Christ to us that we may spiritually feed upon Him. But in the Eucharist as a sacrifice, we offer Christ to God in union with His sacrificial offering of Himself on the Cross for us.

On the Cross, our Incarnate Lord offered Himself to the eternal Father, once for all; and this offering can neither be repeated, nor supplemented. *In Heaven,* our Lord as "a Priest forever," "ever living to make intercession for us," continually offers Himself, "the Lamb as it had been slain," pleading before the Face of God, the all-atoning Sacrifice of the Cross. *On earth,* as

our great High Priest, He is sacramentally present on our altars that we may join with His offering of Himself, and offer Him to the Father. The Heavenly Offering and its earthly counterpart are one with the Sacrifice of the Cross. In offering Him to God, we offer to the Father, "ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice," because we are sacramentally united to Him; and the Father beholding His Son, beholds us in Him; and in accepting Him accepts us in Him.

Thus it is that the great central act of Catholic Worship is a most marvellous expression of the love of the Son of God for man. If the love of Christ found its supreme expression in the awful Sacrificial death of the Cross of Calvary, then every Holy Eucharist is, so to speak, a living reassertion of that same love, because in every Eucharist that same Sacrifice is again set forth, again presented to the Father by the Lord Himself at our altars. In every Holy Eucharist the loving Son of God comes to us, as it were, to take us in His wounded hands and arms, and offer us to His Father as if we were a very vital and necessary part of Himself; so absolutely necessary to the satisfaction of His great love, that He is unwilling to offer Himself to the Father alone without us. The Sacrificial aspect of Catholic worship sets forth the marvellous truth of our Lord's own

words, "Greater love hath no man than this: that a man lay down his life for his friends."

The love of the Son of God is also set forth with most touching power and beauty through the fact that in the Holy Mystery our Lord is present to receive our worship, and to feed us with Heavenly Food. He who was always the welcome Guest in the home of His beloved friends, Mary, Martha, and Lazarus at Bethany, He who revealed Himself to His two friends in the "Breaking of Bread" at their little table in Emmaus, He on whose breast His best-beloved human friend laid his head as they sat at the Paschal Supper, even He it is who comes to us in the Blessed Sacrament at a special place and time, in much the same humble, personal, friendly way which our hearts crave, and which in one sense they can understand, however mysterious that Adorable Presence may be. The attempt to grasp and realize the infinite spiritual Presence of Almighty God staggers the mind, and baffles the imagination; but if in the Blessed Sacrament our Lord manifests His Deity to us through the presence of His glorified Human Nature (He that eateth My *Flesh,* and drinketh My *Blood,* dwelleth in Me, and I in him), then, as the beloved Son of Man, He appeals directly to our hearts, and binds us to Himself by a love which we know and understand. He comes to us still as the Incarnate Son of God, as He came to

those of old who saw His Face, and felt the warm grasp of His Hand, and heard the gracious words of His Lips.

God's love to man, man's love to God, these are the two supreme and complementary thoughts which find their adequate expression in Catholic worship; and for this reason Catholic worship alone can thoroughly satisfy the spiritual hunger of the soul by which the Lord Christ gently draws men unto Himself.

CHAPTER IX.

THE SPIRIT OF LOVE AND "EXCLUSIVENESS."

PERHAPS the strongest objection to the Catholic theory of the origin, authority, and function of the Catholic Church, in the mind of a Protestant, is the feeling that such a theory fosters a spirit of exclusiveness which is contrary to a spirit of Christian love. This tendency towards ecclesiastical exclusiveness, we are told, has been formulated in certain restrictive laws of the Church which prevent Christian intercourse and intercommunion between the Episcopal Church and "other Protestant churches," and which seem to imply that "Episcopalians" regard themselves as more holy than their Protestant brethren, and that they are in the habit of depreciating the sincerity, earnestness, and spirituality of the Protestant type of faith and worship.

We are told, first, that the Catholic idea of the Church is essentially exclusive. Second, that we exclude Protestant ministers from our pulpits. Third, that we exclude unbaptized persons from

the hope of final salvation. Fourth, that we exclude Protestant Christians from communion at our altars. Fifth, that we refuse to take part in Protestant worship with Protestants; and we are told that as long as this unsympathetic attitude towards Protestants is maintained, it is useless to talk about the Catholic Church as an expression of the love of the Son of God for men.

Now let us take each one of these five specifications, and see if it involves any unsympathetic depreciation of the true Christian character or spirit of our Protestant friends.

I. We are told that the moment we assert that the Lord creates one visible Church which is to last always, and claim the allegiance of all men, we are committed to a theory which is inherently and necessarily exclusive and narrow.

But who, pray, does the Church exclude from her communion? She welcomes all men to communion with her on precisely the same terms. Her conditions of admission and membership are for all men alike, and are very simple, and easily complied with. She makes no discrimination whatever among penitent believers, but urges them one and all to be baptized, to be confirmed, and to receive the Holy Communion at her altars as her loyal children. She requires from Protestants, as conditions of communion, nothing whatever which she does not require from every young man and

woman brought up under her care from infancy. Moreover, the Church distinctly teaches that lay-baptism is valid, and that baptized Protestants are *in* the Church; how, then, are they excluded *from* it? If, being baptized Catholics, they prefer to devote themselves to some Protestant sect apart from the Church, *they most assuredly exclude themselves.* We do not exclude them; and if they do thus prefer to exclude themselves, why should they care what the Church does or thinks about them, one way or the other? Hence, judged by itself merely as a principle, the historic position of the Church does not necessarily involve any "exclusiveness."

"But (it will be replied) even though you admit that individual Protestants are members of the Church through Baptism, you do not recognize Protestant denominations *as churches,* and this is exclusiveness." We reply at once that we freely and fully recognize these "churches" as being just exactly what they claim to be, and certainly are, that is, voluntary associations of men founded since the Reformation for the purpose of protesting against certain errors, and teaching certain Gospel truths which they thought had been neglected or obscured by the older Church from which their founders originally seceded. Does any one of these denominations claim that as an organized corporate Body it had any existence before the

Reformation? Do the Methodists claim to go back of Wesley, or the Presbyterians back of Calvin, or the Lutherans back of Luther? Certainly not. Well then, why should we be expected to affirm that they are a corporate part of the old Catholic Church which has had a continuous existence from Apostolic days? They do not affirm any such thing, and why should we?

The Church cannot possibly establish intercommunion with these Protestant denominations on the theory that they are themselves, as organizations, "branches" of the old, historic Catholic Church, for, by their own admission, as by the plain testimony of historic facts, that is precisely what they are not. The Church may have the most cordial sympathy possible with individual Protestants as baptized Christians, and acquit them from all intentional share in the sins of heresy and schism, but she cannot be expected to surrender her old historic birth-right, or deny her corporate identity, or admit for one moment that there is no difference between the historic position of the old Church and a modern sect which was organized by seceders from the Church, and exists to-day in open and professed competition with her in her own field, and which, by reason of its very existence as a separated body, sanctions the evils of a divided Christianity.

II. Again, we are told, "You claim that the

Catholic Church is an expression of the love of the Son of God, and yet you refuse to receive into your pulpits as Christian ministers, men who exhibit quite as much holiness of life and often far more zeal and scholarship than your own ministers; and this certainly is a violation of the law of love." Yes, no doubt it would be a violation of the law of Christian charity if such men were excluded from our pulpits because we for one moment questioned their personal holiness, or their zeal, or their scholarship, or their Christian character. But, most unfortunately, neither zeal, nor holiness, nor scholarship, nor Christian character, nor all of these qualities combined, confer upon a man *authority* to preach in the Name of Jesus Christ, in the pulpits of Christ's Church. They doubtless qualify the man to be very useful and perhaps successful as a preacher; but authority to preach is an *official* matter, and not a personal matter; and until a minister can give us some reasonable credentials of his authority inherited through the Church from our Lord's original ministerial commission, we think that he would be in a false position in one of our pulpits. However much we might profit by his eloquence, and his scholarship, and his forceful personality, yet he would lack the one thing which makes a man a priest, and creates the moral obligation to listen to his teaching, and that is, authority from the

Church to speak in the Name of Christ. When a man stands and speaks in one of our pulpits, we believe that *the Church must be behind the man,* because the man speaks in the name of the Church which gives him his commission, and not in his own name, and most assuredly not in the name of some sect quite apart from the Church.

Moreover, there is another reason why Protestant ministers are not admitted to our pulpits, and that is the fact that the priests of the Church are commissioned to preach and teach one, and only one thing: "the Faith once for all delivered to the saints," "as this Church hath received the same"; and although many devout Protestant ministers teach much Gospel truth, yet they are, by reason of their official position, necessarily hostile to much truth which the Church holds to be vital. Again, if these Protestant ministers remember that they represent Protestant denominations originally organized to protest against the Church and much of its teaching, then, surely, when they enter our pulpits they are guilty of distinct disloyalty to their own denomination; and if they reply that their denomination no longer maintains its old attitude of protest against the Church, then we ask, what in the name of common sense does it represent, and on what ground do they claim any official standing, and how do they justify their separation from the old Church?

When a man has not been trained under the instruction of the Church, and is not in any way subject to its discipline, and does not subscribe to the Catholic Creed, we have no means of knowing what he will preach when he enters one of our pulpits. He may preach a thoroughly orthodox, evangelical, and stimulating sermon; or alas! he may ventilate some ancient heresy in modern dress; and so as a matter of self-protection we feel that it is necessary to guard our congregations from the views exploited by those of whose personal belief we know little or nothing.

Here, again, we believe that *the Church must be behind the man,* if his teaching is to amount to anything, because the Church as a whole is the great teaching Body, and the individual preacher is but the voice through which the Church speaks. The Church's first duty is loyalty to Christ in guarding the Faith which He has committed to her care; and her second duty is loyalty to her own children in delivering to them the whole Faith, pure, and undefiled. If, in order to accomplish these results, she finds it necessary to take certain precautions, and enact certain laws which seem harsh and uncharitable to Protestants from their own point of view, no one can regret the fact more than a Catholic Churchman who knows very well that a Protestant preacher may be a man of broad scholarship, stimulating personality, deep

spiritual intuition, blameless life, and saintly character, while a commissioned priest of the Church may be shallow, conceited, and very unspiritual, sadly lacking in the graces of personal and spiritual magnetism. This fact a Catholic Churchman may keenly and sorrowfully regret, but the fact itself has no direct bearing on the question which we have been discussing.

III. Sometimes we are told that if we teach that sacraments convey grace to men which is ordinarily necessary for salvation, we thereby exclude all unbaptized men from the Church, and imply that every unbaptized man is lost; and that that is a very terrible doctrine for any man to hold who professes that the Catholic Church represents the love of the Son of God for men.

We reply that God is not confined to sacramental media in His gifts of grace; and that if a man, through no fault of his own, through ignorance, or defective education, or want of opportunity, fails to receive the sacraments of the Church, and yet is loyal to such truth as he does know, and to the dictates of his conscience, we believe that in some way God will give that man all grace necessary for his salvation, either in this world, or in the intermediate state, between death and the resurrection. The Church does not teach that any man ever has been, or ever can be, lost

through any defect for which he himself is not responsible.

IV. Protestants occasionally say to us—"You admit that all baptized Protestants are Christians, and yet you exclude all Protestants from your communion. How can this fact be reconciled with your assertion that the Church exhibits a spirit of love for all men?" We reply that we do not admit any one to the Blessed Sacrament merely because we love him, but because in our judgment he has complied with those conditions which prepare him for a life of habitual communion at our altars. And (to speak very plainly) we fail to see on what ground those who devote themselves entirely to some Protestant sect apart from the Church, and who recognize no duty to the Church of any sort or description, should demand the highest possible privilege of Church membership *in the name of love*. They certainly show no love to the Church. If the Church gives the Blessed Sacrament to her own loyal and devoted children only on certain conditions with which they must comply, and with which all Churchmen expect to comply as a matter of course, why should the Church be expected to suspend these conditions in favor of those who have no active connection with her whatever?

Again, believing that Confirmation is a sacramental rite of Divine institution, which confers

certain gifts of grace ordinarily necessary to the perfect development of the Life of Christ in the soul, and which is itself a spiritual preparation for the privilege of communion, we cannot possibly accept Protestant Christians as communicants who refused to be confirmed. We must defend and administer *all* the means of grace which the Lord has provided in His Church for all men, to all men; and unnecessarily to omit any one means of grace in any individual case because a man does not appreciate or understand it, *is certainly not showing our love for the man, but is committing a serious wrong against him; and we thereby make ourselves responsible for his great loss.* Confirmation is not a means of "joining the church by profession of faith." It appears in the New Testament solely as a sacramental means through which the Holy Ghost is given to men; and so to omit it, would be a sin against the Holy Ghost Himself. Hence "a public profession of faith" in some Protestant church is no substitute for Confirmation, and bears not the slightest sort of analogy to it.

Besides all this, the Protestant doctrine concerning "the ordinance of the Lord's Supper," and the Catholic doctrine of the Holy Eucharist, are very radically different; and Churchmen have no right whatever to admit communicants to the Blessed Sacrament, unless they have had some

adequate intellectual instruction, and spiritual preparation, and have learned to appreciate the difference between observing a symbolic ordinance, and feeding upon the Body and Blood of the Son of God in the Holy Eucharist. The law of the Church which requires Confirmation before communion, is not a violation of the law of love; but it is rather a provision insuring the use of all the Lord's means of grace for all Christian men and women; means of grace which are essentially expressions and provisions of the Lord's love. So to omit or discard unnecessarily a single sacrament, would in just so far weaken the force of the thesis for which we are contending: that the whole sacramental system is a provision of God's love for man.

V. Churchmen are often accused of being bigoted or exclusive, because they are not in the habit of uniting with Protestants in their religious services, or in "union meetings"; and the refusal to do this is said to indicate a narrow, unsympathetic spirit, and not a spirit of love.

There are several things which may be said in reply to this accusation. First, Churchmen as a rule much prefer the order and dignity of liturgical worship, to the uncertainties and vagaries of an ex-tempore service; consequently, they are seldom tempted to leave the regular services of the Church, and go elsewhere. To the Churchman

trained in a liturgical system, much of the Protestant type of worship, however sincere, earnest, and acceptable to God it may be, seems crude, unsatisfactory, and *individualistic,* rather than congregational; and while the personal devotions of Protestant ministers offered in public services may be very satisfactory to them, they seldom are satisfactory to one who has been accustomed to the infinitely wider range of devotional thought and expression of the Prayer Book service, a service in which the worshipper himself has a large and active share and part. The extempore prayer of a Protestant minister may "come from his heart," but it certainly does not come from the heart of the Churchman who listens to it in silence; and moreover, if the minister's heart happens to be unspiritual, narrow, shallow, or lacking in refinement, then the fact that it comes from his heart, rather than from a Prayer Book, is much to its disadvantage. Hence a strong preference for the liturgical services of the Church does not necessarily indicate a lack of sympathy on the part of Churchmen for Protestants.

Then, secondly, a Churchman feels that it is his duty to support the services of his own parish Church by his habitual and regular attendance at these services; and so he makes it a matter of principle not to set a bad example by wandering about, and leaving the worship where he belongs.

Then, lastly, the Churchman cannot forget that public congregational worship in a Protestant church, conducted by a Protestant minster, *is a corporate act,* and represents, not merely the spiritual devotions of a number of individual Christians, but the corporate worship of a *Protestant* denomination. Hence, if a Churchman takes a part in that worship, he thereby implies that he is in sympathy with, and approves of, the independent ecclesiastical position which this Protestant denomination assumes. For the moment at least, he puts himself in open communion with a Body which has repudiated the ministry, and the sacramental system of the Church, and has set up a rival system, a rival ministry, and a rival worship of its own. No intelligent and loyal Churchman can do this, if he believes honestly that all corporate Catholic worship must be centered about an altar, must be sacramental, and sacrificial, and *for this reason* must be conducted or administered by a priest of the Church who can show the credentials of his right to administer the Lord's sacrament, in the Lord's Name. Here again we must insist that, in taking this position, Churchmen do not question in the least the sincerity or the earnestness of the Protestant type of worship. It is one thing to sympathize with the sincerity of such worship, and it is quite another thing to join in it, when it is

the worship of a denomination or sect which, by its surrender of the principle of a real ministerial priesthood, its loss of historic orders, and its rejection of sacramental worship, has deprived worship itself of its distinctively Christian character. A Hebrew or a Mohammedan might have a service in which he read the Holy Scriptures, offered prayer, and sang hymns; but no one but a Christian could possibly have a Holy Eucharist which the Lord Himself ordained, and in which He is sacramentally present to feed men with His Body and Blood, and to offer Himself to the Father on their behalf. Protestantism repudiates the Catholic doctrine of the Holy Eucharist, and yet it is this doctrine which to a Catholic is the very heart and centre of Christian worship. In a Catholic Church, the altar is always central in position, because the Holy Eucharist is always the central act of Christian worship. In a Protestant church the pulpit, and not the altar, is the most conspicuous piece of furniture. This difference of arrangement is itself symbolical, and indicates a difference in belief and practice which goes to the very root of the question as to what constitutes Catholic worship, and what type of worship a Catholic Churchman must attend. Hence, Protestant worship around a pulpit as a substitute for an altar seems very inadequate and very unsatisfactory to a Churchman; unsatisfactory, not because the

Churchman questions the sincerity of the worshippers, but because he misses the Eucharistic Offering at the altar, which to him is vitally essential.

The restrictive law of the Catholic Church is not an expression of unsympathetic hostility to Protestant Christians, but it is rather the safeguard which the Church finds it necessary to throw around the gifts of grace and truth committed to her care, in order that they may be preserved perfect and entire, and in order that she may thus prove faithful in her stewardship of the mysteries of God, and loyal to Him whose Bride she is.

Of course, under the present conditions of modern thought, with a divided Protestantism on one side, and a spurious liberalism on the other, it is inevitable that any sort or kind of restrictive law should be regarded as narrowness, and exclusiveness; and so of course a Catholic Churchman does not hope to vindicate the Church altogether from these charges. He must simply wait patiently for that vindication which is as surely coming as the day follows the night, because sooner or later all thoughtful men must recognize the fact that Christianity is entering into a life and death struggle with a hostile materialism, and that that Church alone will be able to survive its assaults which is securely anchored to the great Catholic

verities of the Faith, that Church which has the courage and patience to defend these things faithfully, even though in so doing she forfeits the sympathy of many men whose friendship she would be very glad to have. Surely Protestants, as a class, cannot be either ignorant of, or indifferent to, the sad havoc which rationalism has already made among Protestant ranks, and if they once realize how the citadel of the Christian's faith is threatened on all hands, they will be at least willing to try to understand the true position of any Church which appeals to them for sympathy and support in the great battle of the future.

CHAPTER X.

CATHOLICITY AND "INTOLERANCE."

THIS is an age in which tolerance is exalted as the chief of all virtues; and so when the Church presents a definite dogmatic Faith for the acceptance of men, we are promptly informed that the claims of the Church are necessarily opposed to a true spirit of toleration; and that, while they might have passed muster in a credulous and uncritical age, they are quite too narrow and insular for the broader vision of the twentieth century; and so, if there is any such thing as "the heart of Catholicity," it is a spirit of intolerance, rather than a spirit of love.

Without question, Catholic Churchmen in various ages and various places have occasionally manifested a most deplorable spirit of intolerance towards those who differed from them. "The spirit of the Inquisition" has not been confined to any one part of the Church, or to any one party in, or out of, the Church. If it could be shown that there is, or ever was, anything in the characteristic

teaching of the Church which would naturally or necessarily lead men to persecute each other, or burn each other at the stake, surely the Church would be the Kingdom of Satan, rather than the Kingdom of God; and all honest men would be forced to renounce their allegiance to her at once.

But sad and dreadful as all religious persecutions have been, the Church is not the only organization which must plead guilty, for Protestants themselves have more than once resorted to the cry of "fire," as the immediately available antidote for heresy; and so this type of intolerance was characteristic of the spirit of a certain age, rather than of any one or more religious systems. At one time public feeling, which prevailed everywhere and among all classes of Christians, sanctioned persecution as the rightful means of suppressing dangerous error, and all parties are guilty. It was only a question as to who could get the upper hand; and the man who did, was the Lord's avenger; and the man who did not, was the Lord's martyr. But, fortunately, the day is past in which heresy can be suppressed by force, and Christians can tear each other limb from limb in the Name of God. Intolerance, if it exists to-day among enlightened people, must be intellectual intolerance.

And indeed, it is quite possible to teach the truth in these days in a most intolerant spirit, to

assume that, because a man holds an imperfect creed, or a creed from which we differ, the man himself must necessarily be insincere, or perverse, or out of the pale of Christian sympathy, or lacking in spirituality; and there are plenty of ways without resorting to rack or thumb-screw in which we can make those who differ from us feel the sting of an intolerant spirit, and make the truth we advocate hateful to them. A man who is absolutely right in his belief, may be absolutely wrong in the way he holds and teaches what he believes, not in the least because a right belief ever ought to inspire intolerance, but because the man himself is weak, and narrow, and stupid, and lacks the blessed gift of sympathetic imagination which would perhaps have helped him to see things from the other man's standpoint, or at least to appreciate the other man's sincerity and moral worth. We are not disposed to deny that the Church contains a great many narrow-minded people who mistake intolerance for zealous devotion to the truth; but we do most emphatically deny that the true spirit of the Church, its historic claims, or its dogmatic Creed, necessarily breed intolerance or an unsympathetic habit of mind. Here, again, it is manifestly unfair to judge the whole Church by the failings of a few of her members.

Now, no doubt we will be told by some clever representative of the twentieth century Zeit-Geist,

"You Churchmen are welcome to believe anything you like, provided you do not insist that anyone else shall believe it too, and as long as you freely admit that the other man is quite as liable to be right as you are. You seem to forget that the Dogmas of the Schoolmen are anachronisms in the present age. The world has quite outgrown the swaddling clothes of mediæval dogma. Your Creed is utterly out of harmony with the times, and needs to be recast, rehabilitated, readjusted to the demands of the modern 'new thought.' All human conceptions of truth are necessarily narrow and fragmentary; and modern science has so widened the range of intellectual vision that all the old hard and fast distinctions between truth and error are fading away. Education shows the many-sidedness of truth which cannot possibly be compressed in any one or more human formulae, and it is really a proof and test of higher mental culture in these days to hold one's opinions in suspense, and not to be too certain about anything. The spiritual essence of truth is smothered and killed by creeds, and the best thought of the day refuses to cramp and throttle spiritual ideals by forcing them into theological dogmas, and metaphysical definitions. Hence, your position as a Catholic Churchman involves intellectual intolerance, because you are hopelessly committed to the propagation of a dogmatic creed, and a church

which makes exclusive claims to be of divine origin and authority."

Thus it is that from the standpoint of a "higher intellectual plane," and the "broader vision of the new thought," we are informed that to hold a definite creed, and to believe in the Catholic Church, necessarily breeds intolerance.

Well, in the first place, if these assumptions are true, then there is no reason why they should be applied exclusively to religious truth, and we are left to the logical inference that the more one studies, the less one knows, and that there can be no such thing as arriving at any final conclusion about anything in any department of human thought and investigation. All truth is in a state of solution, and we are hopelessly at sea, adrift in an intellectual fog.

To repeat something which has been said before in the chapter on the Catholic Faith: in one sense of the word, all truth must necessarily be intolerant of that which would contradict and so destroy it. All scientific formulae, for example, are dogmatic in the extreme, absolutely intolerant of contradiction. And if they were not, science itself, or any form of systematized knowledge, would be impossible. Drop out the dogmatic element in modern scientific teaching, and the results of all research work would be about as valuable and conclusive as "The Hunting of the Snark." Thought

has absolutely no value unless it starts from demonstrable facts, and proceeds according to the laws of logic in its interpretation of these facts. No truth is of any practical value until it assumes such fixed and definite form that it can be grasped intelligently by the mind. Truth in nature is fixed, dogmatic, and final, because it represents the Mind of God, which does not change. Our own comprehension of the truth may be shallow, mistaken, and fragmentary, and may frequently need adjustment and enlargement; and, of course, if what we hold is merely a plausible theory, evolved from the throes of our subliminal consciousness, we must be very tolerant of the other man's theory, which is quite as liable to be right as our own. But the truth itself (as distinguished from our incomplete comprehension of it) is necessarily dogmatic, and intolerant of error.

This brings us at once to the real pith of the question. What is the Creed of the Catholic Church which we teach? Does it represent merely the highest achievement of philosophical speculation, or physical research? Is it something, into the knowledge of which men have grown through the use of their natural powers of reason, by a long series of experiments, by evolving a working hypothesis one day which has had to be modified or discarded the next day, until some theory is found which covers most of the facts? Is the Creed the

best and most up-to-date interpretation of the phenomena of natural law, the most advanced thought of the cleverest men of this generation, the best temporary adjustment possible between the Evolutionists, the Higher Critics, the lower Critics, and the Critics in between, who are searching for the truth?

Well, if it is, then certainly the Creed of the Church, as it cannot rise higher than its source in human minds, must be held only tentatively, and must constantly adjust itself to the best thought of the day, and possibly it will be explained away altogether as time goes on.

But Catholic Churchmen deny that the Catholic Creed is in any sense whatever the product of human reason, because it is the direct revelation of the Son of God to men, expressing the Mind of God concerning certain great questions which lie almost wholly above the plane of human reason and experimental research. The Creed is the formula in which this revelation from God has been defined under the guidance of the Holy Spirit's inspiration, and it is not in the least the product of human wit or clever speculation. This being true, it is necessarily both dogmatic and intolerant of its contradiction, because it comes from God. In this respect, moreover, it is in perfect harmony with the intolerance of scientific truth which has the seal of absolute demonstration.

The Mind of God is fixed and final in whatever way it reveals itself, whether through the Catholic Faith in things supernatural, or through the phenomena of nature, in things purely natural; and the Mind of God is intolerant of error because GOD IS THE TRUTH, and if He compromised with error He would destroy Himself.

In the Catholic Creed, the great changeless verities of the Christian religion, the Dogma of the Holy Trinity, the Dogma of the Incarnation, the Dogma of the Atonement, the Fact of the Resurrection, and the existence of the Holy Catholic Church, stand out strong, clear, positive, eternal, and unchanging; and we claim that there is no other ground of certitude in matters of faith. For, once surrender the belief that the Catholic Faith, and the whole of it, is a divine revelation, and you have nothing left to fall back upon but the speculations and plausible guesses of men which will be one thing in one age, and another thing in another age, and always and forever shifting and inconclusive.

If we are told that we have no right whatever to exempt the Creed of the Church from the tests of modern scientific criticism by which all forms of thought in these days are measured, and to which they must adjust themselves if they survive at all, we reply that, instead of being in any sense "exempt from criticism," the Catholic Faith has been

the storm centre of hostile criticism for a good many centuries, and the Church has never shrunk from submitting the credentials of the Faith to any fair and reasonable tests, even when many of her critics were utterly unscientific in their methods, and were guilty of abysmal and crass ignorance concerning the elemental principles of the Faith they wished to attack. It is indeed well for the Church that she has not shrunk from free criticism, because, while scientific criticism has no doubt stripped the Bible of certain acquired traditions and traditional interpretations which never really had anything to do with the Faith, yet such criticism has not weakened in the slightest degree the historic foundation on which the Catholic Faith rests; on the contrary, it has only served to reveal quite unsuspected strength in the historic anchorage of the Faith, and so to vindicate the divine claims of the Faith in the eyes of intelligent men. We are quite familiar with the jaunty patronizing air with which a certain type of critic informs us occasionally, through the columns of a cheap magazine, that the Christian religion has now been explained away; and possibly a certain type of mind is impressed by this sort of thing. But, after all, the defence of the Faith involves the solution of the most profound problems which have ever perplexed the minds of men, and the warfare must be a battle of giants, while the petty, blatant

camp-followers are made to stand back and keep the peace.

You cannot measure the ocean in a pint cup; and if God reveals Himself at all to men, that revelation must necessarily transcend all bounds of human thought in certain particulars; and its spiritual dogmas can no more be "tested" by the methods of material science, than the love of God can be measured in a test-tube, or analyzed under the flame of a blow-pipe.

The idea that the Church knows nothing of "scientific methods," and "scientific tests," is pure assumption of the shallowest kind, inasmuch as she numbers among her own devout children many of the cleverest and best-read scientific minds of the day; and she knows full well that if she is to influence the trend of modern thought, she must first thoroughly understand it, and keep in touch with its problems and its methods. What the Church objects to, is not "scientific criticism," but hasty generalizations from insufficient data, a species of "dogmatism" which has characterized the methods of many men who assumed to speak in the name of science, whose judgment was immature, and whose theories bore no logical relation whatever to the real well-ascertained facts of the case. It is because of the men of this stamp that the Church is forced to be on her guard, and, no doubt, to seem at times as if she shrank from the application of

scientific tests to the truth of her claims. With men of any true scientific culture of mind she has no quarrel; and if at times she is forced to differ with such men, she believes that patience and mutual sympathetic appreciation will bring the solution of the difficulty.

The mere fact that this Creed of the Church may be out of harmony with the "spirit of the age," is quite as liable to indicate that the spirit of the age needs radical readjustment, as that the Catholic Faith needs to be "recast."

Now, perhaps, we are in position to form some intelligent definition of what tolerance and intolerance really are, and this we must do if we are to face the real issue.

Tolerance, like charity, concerns a judgment of motives; and, properly speaking, has nothing whatever to do with facts, or the logical inference from facts. Tolerance is simply generous and kindly judgment of those from whom we differ. Intolerance is not the act of condemning the error a man holds, but condemning the inner motives and honesty of the man because he holds the error: it is the doubt of his sincerity, the prejudiced refusal to hear his side of the case, and to give him the fullest possible credit for the truth he does hold. Intolerance forgets that we have no right whatever to force any man into agreement with us through any power save the intrinsic per-

suasiveness of truth, and the moral authority of God behind the truth. Intolerance lies neither in teaching the truth nor in condemning error, but in doing these things in a spirit of rivalry and antagonism, rather than in a spirit of love. Intolerance is born of the stupid failure to distinguish between the error and the character of the man who holds the error; the failure to realize that men are far more often wrong in their belief by reason of defective education, and the idols of their environment, than they are because they are insincere, or self-willed.

The type of so-called "tolerance" to which we have alluded, is really a wretched travesty of the real thing. It assumes that truth is merely a relative term, represented by a lot of more or less inconsistent theories, any one of which may be disproved at any time by further investigation, and therefore no one has any right to claim any superiority over the rest. To assert that what we believe is in any sense infallible, brings us immediately into conflict with someone else; and this is intolerance. In other words, tolerance involves the practical surrender of all definite, positive conviction, or at least of the suppression of that conviction, if one still has any convictions left, after a course in "the new thought."

Again, in the face of all this, we assert not merely that truth is necessarily intolerant of error,

but that certain departments of it are necessarily *aggressively* intolerant. I may hold certain truths, like the Nebular Hypothesis, or the Atomic theory of Matter, which have no practical bearing whatever on my practical life, or on the moral and spiritual welfare of my neighbor. I do not care in the least whether he accepts these truths or not; it is nothing to me. He would be no better for accepting them, and no worse for rejecting them. But if there are certain other truths which I believe to be part of a divine revelation from Almighty God, truths which so intimately concern the moral and spiritual welfare of my neighbor that they have to do with the salvation or loss of his immortal soul, then, just in proportion as I am interested in that man and love him, will I feel bound to warn him of his danger, and teach him the truth which I accept. Call this intolerance if you like, it certainly is the necessary logic of my belief, absolutely the only course open to me unless I am an arrant hypocrite, or hopelessly selfish. Moreover, it is neither unkind, nor uncharitable, nor a misjudgment of the man's motives. It is inhuman to see any man walking blindfold into some great danger without even warning him; and for me to excuse myself from such a duty on the plea that I am not the man's keeper, or on the score that the man ought to know

enough to take care of himself, would be criminal selfishness, and not tolerance.

Moreover, every man, possessed of any real scientific culture of mind, loves, reverences, and defends truth for its own sake; and there are thousands of scientists who labor patiently and spend their lives in different lines of difficult research work without any hope of adequate remuneration (as Agassiz did when he said, "I haven't time to make money"), simply and solely because they feel the inspiration of adding to the world's stock of definite and usable knowledge. Any truth is worth defending and vindicating *simply because it is true,* and because truth is, as we have said, the medium through which the minds of men come into sympathetic touch with the Mind of God. A loss of a sense of the value of exact truth is not a prerequisite of "tolerance," but a symptom of mental incapacity.

Again, Catholic Churchmen are accused of intolerance and uncharitableness because they assert that the Lord Jesus Christ Himself organized and commissioned one visible Church which was to extend throughout the world in time and space, and to carry on His mediatorial work among men, applying to men as individuals the benefits of His Incarnate life. But the question involved in the belief in the Catholic Church is not one of tolerance, or intolerance, but simply one of fact, or fic-

tion. Did the Lord found and organize a Church which was to be as universal in its claim of man's allegiance as was His claim as their Redeemer? If He did, then, most assuredly, it cannot be intolerant to perpetuate that claim, any more than it is intolerant to point men to the Cross as the sole and only source of their redemption. In fact, the assertion of the historic Catholic claims of the Church cannot possibly have anything to do directly with tolerance or intolerance, because the claims of the Church are based on certain well defined and authentic historic facts which can be subjected to the test of historic criticism, precisely like any other series of facts, and either established, or disproved. If the Church is the visible product of our Lord's own acts and words, the great consummation of His mediatorial work, then surely it cannot be intolerant to say so; on the other hand if it is not, if it is merely a great sect created by men, then the assertion of the Catholic claims of the Church is not intolerance, but just plain fraud, and should be denounced as such. In determining the origin and historic identity of any organization of men we deal with historic records, and documents, and monuments, and manuscripts, and traditions, and other historic data, without passing judgment on the motives or sincerity of any one. The whole thing is a matter of historic research, conducted by experts accustomed to weighing the

value of historic testimony, and any mere personal sentiments or prejudices are utterly out of court.

Well, suppose that the corporate identity of the Catholic Church has been preserved through the ages, so that its corporate life can be traced back to the original creative act of the Son of God, and it is found to be the same Church which He commissioned to represent Him. What shall we say of this Church? Must we not say of it just what the Lord who made it, said of it, just what the Holy Scriptures say of it? Could we possibly say anything more? *Dare we say anything less?* It must be His Church ("My Church"), His Bride, His Kingdom, His Body, His Temple, the very fulness of Him who filleth all in all. He builds it, and is with it every day unto the end of the world. The Holy Ghost guides it unto all truth, and so it becomes the pillar and ground of truth. To hear it, is to hear Him. To obey it is to obey Him. To be baptized into it, is to be united to Him. To divide it, is to wound Him. The Church is sent unto all the world in space, and unto the end of the world in time, and the gates of Hell shall not prevail against it. In this Church men are to be born again, to receive the Holy Ghost, to feed on the Lord's Body and Blood, and to be taught the Truth necessary for their salvation.

How, then, can there be any intolerance in

saying of the Church just what He said of it, and just what the Holy Ghost said of it? When our Lord said "no man cometh unto the Father but by Me," He made the most absolute and exclusive claim of mediatorship between man and God, a claim which was absolutely intolerant of any rival claims. Why should it be thought tolerant to proclaim His claim of Mediatorship to all men, while it is intolerant to proclaim His Church as the means through which He now exercises that Mediatorship?

Moreover, if the Catholic Church is what we claim it is, a most gracious and loving provision of the Son of God, through membership with which He brings men into living union with His glorified Manhood, and absolves and cleanses them, and teaches them saving truth, then we must not only defend and protect that Church, but we must try as best we can to bring all men into living union with it, that they may share with us the blessings we receive through it, and in it; *and our zeal will be exactly proportioned to our love for all men.* The devout Churchman, who has found the blessed presence of Christ in His Church, can no more refrain from the effort to "proselyte," and make converts for the Church, than he can look on the Face of Christ and refrain from loving it, or refrain from the impulse to make other men know and love it. Call this intolerance if you like; it is

the intolerance of faith, the intolerance of love, the intolerance of spiritual enthusiasm, the intolerance which refuses to tolerate in itself any selfish monopoly of heavenly things, the intolerance which refuses to tolerate pride, and prejudice, and ignorance, or anything which would shut men out from the Catholic Kingdom, the provision of the Lord's love. Love for the Church of Christ is a form of intolerance which is brave enough to be misunderstood, humble enough to be scorned, patient enough to wait its vindication in another world, and yet persistent enough to brave any discouragement and any failure for His sake.

If the Lord commits to the care of His Church certain gifts of truth and grace which are of inestimable importance, then the priests of the Church become stewards of the mysteries of God, and are responsible for the faithful and obedient care of these things. Hence, it necessarily follows that the Church must enact such restrictive laws as are necessary to prevent these gifts which she holds as a Trustee from being alienated from their original purpose and use. If, for example, she must defend the Faith, she must prevent her priests from teaching that which contradicts or weakens the Faith. If she must defend her sacramental system, she must provide that her sacraments shall be properly administered to those who are qualified to receive them, and to no others. Hence, the

Church has enacted certain laws in the administration of her system of discipline which may seem intolerant to those who do not understand their purpose or their great necessity.

If one of her priests teaches heresy she may inhibit him from preaching, or, if he persists, she may possibly depose him from his office as a commissioned teacher, and she does this simply as a matter of self-protection; moreover, unless she does this, sooner or later she forfeits her office as custodian and teacher of the Catholic Faith, and she commits intellectual suicide. Now when she undertakes to discipline one of her priests for false teaching, immediately the secular press and many sectarian ministers start the cry of "heresy-hunting," in the effort to make a martyr of the man who is under discipline, as if he had done a brave, clever, and rather fine thing in thus "rising superior to the Creed of his Church." We are frequently told that to discipline any one for heresy or a denial of the Faith in these days is rank intolerance, and belongs to the narrow, persecuting spirit of the middle-ages, rather than to the enlightened sentiment of the twentieth century. Of course, Churchmen can readily understand that a man who does not accept the Christian Revelation, and believes nothing definite, and has nothing in particular to defend, will regard any defence of anything as "intolerance."

But there is another aspect of this matter which needs frequent emphasis. When a man is ordained a priest of the Church, he swears in his ordination vows, not merely that he believes the Faith "as this Church hath received the same," but, that he will teach it in its integrity; and the Church gives him his commission to teach on this express stipulation. The Faith is not given into his care to be revised, readjusted, dissected, or expurgated; it is committed to him for just one purpose and no other, that he may teach it, whole, and entire, and protect and defend it from change and mutilation. If, as time goes on, he finds that he has lost his faith in the whole or part of it, there is only one course open to him as an honest man: he must surrender his commission to teach. The moral principle involved in his position would be recognized readily enough, if the thing occurred in the commercial world. For example, if a trustee of the endowment fund of some great Hospital were to divert part of the income of that fund to his own private use, and spend it in gambling on the races, the man would be immediately denounced as a criminal, and public sentiment would at once demand his expulsion from his office as trustee. What, pray, is the difference between the criminality of violating the trusteeship of an endowment fund, and violating the trusteeship of the Revelation of the Son of God with which He has

endowed His Church? Why should the one be condemned as a criminal proceeding, and the other be publicly applauded as "liberality," "breadth of view," "martyrdom," "independence," and the like? There is no answer to this question, unless it is that the popularity of a heretical priest is the result of the popular hatred of the Dogmatic Faith which the priest once swore to defend.

If the father of a family refuses to exercise any discipline in the care of his children, and neglects to protect the unity, purity, and integrity of his home, we do not say that he is very tolerant; we say that he plays false to his responsibility as a father, and is criminally careless.

Now we know quite well that to set forth the claims of the Church as the way of salvation, is regarded as in itself an act of intolerance. "That *anything* should be seriously viewed as necessary to salvation is a doctrine abhorrent to present-day principles. Monitory clauses are being removed from the social code, from the Bible, and from the Creed. It is thought a piece of savage brutality even to allude to Hell, and an illiberal impertinence to warn, while to say that a man is held responsible to God for what 'views' he adopts . . . or that any doctrine peculiar to any one denomination should be regarded as essential, is looked upon as the very embodiment of sectarian bigotry. . . . One of the most serious symptoms

of the age is the absence of holy fear." The spirit of the age, which says, "Do as you like," "Think as you like," "Believe as you like," "Criticize as you like," may well chafe at such words as "*necessary to salvation.*"

But to charge the Church with intolerance, while one accepts the Bible as the Word of God, and the words of Jesus Christ as the expression of the Mind of God, is hopelessly illogical, because the Bible from end to end is full of the most solemn warnings; and the most awful things which could possibly be said concerning the ultimate fate of a rebellious human soul, were said by the Incarnation of Love itself, the Son of God. God is not merely Love; God is Truth, Purity, Justice, and Holiness; and to such a Nature as God's, sin must necessarily be disease, bondage, transgression of eternal law, and separation from God. And, unless sin be remedied in some way, it involves the final ruin of body and soul. True, the Son of God is very merciful and full of loving tenderness for the penitent sinner, but He is absolutely intolerant of wilful sin; and He did not hesitate to denounce the man who sins wilfully, and leads others into sin, in terms which are beyond measure fearful. He speaks as a man who, Himself facing death, must warn men who are themselves engaged in a life and death struggle to save their souls; and at the same time He speaks with the absolute author-

ity of Almighty God. He always speaks with a passionate intolerance of evil, which is inspired by His own perfect holiness. And so, if the Church speaks in His Name, if her message finds its first expression on His lips, then she, too, must speak with authority in her intolerance of evil, no matter how her message is received by a self-indulgent world. The Church must set forth the terms and the means of salvation with no uncertain sound; and if men choose to call her illiberal, intolerant, narrow, and impertinent, then the charge reflects not so much against her, as against the Lord Himself, whose message she delivers.

The most terrible things the Lord ever said against sin, or concerning the bitter fate and the awful doom of an impenitent sinner, were said simply because, in the infiniteness of His love, He could not bear to have one single human soul wander away from Him and destroy itself. He made all souls, and He loves them all, and He needs them all to satisfy His love, and He could no more tolerate that which would hurt them, and separate them from Him, and destroy them, than a human father could tolerate the wiles of a fiend in human form who would seduce his daughter.

Love implies intolerance of that which would injure the beloved, or separate him from the one who loves him; and, if it did not, then it would be a miserable, mockish sentimentalism, utterly un-

worthy the name of true love. Hence, Churchmen claim that the assertion of Dogmatic truth, the plain setting forth of the terms of salvation offered men in the Church, and the system of discipline necessary to protect and preserve the Church from heresy and schism, are all of them necessary provisions of the love of the Son of God for man, because through them His love is made effectual for the salvation of men.

CHAPTER XI.

THE SPIRIT OF LOVE, AND ROMAN CATHOLICISM.

THE purpose of this book has been to set forth and illustrate one and only one great truth: that the heart of Catholicity is the love of the Son of God for man. By Catholicity we do not mean any one provincial type, be it Oriental, Latin, or Anglican; but Catholicity in the original and primitive sense of the word, as it was known and taught by Ignatius, Clement, Cyprian, Cyril, Athanasius, Basil, Ambrose, Chrysostom, and Augustine; and as it is shared and illustrated in a more or less imperfect way, by all parts of the Catholic Church to-day.

Hence, there seems to be no special reason why in this place we should enter into the details of the old, well-worn controversy between Anglican and Roman Catholics. There is nothing new which can be said on the subject. For example, Roman objections to the validity of Anglican Orders have been met and answered point by point, with the utmost scholarly thoroughness by Anglican writ-

ers; and again and again, Romans have been driven to shift the entire ground of their attack, in order to maintain any argument at all. Moreover, the characteristic claims of Imperial Supremacy, and Papal Infallibility, have been met by an appeal to the testimony of history, which is overwhelming in its force as vindicating the Catholicity of the Anglican Church. The whole argument on these matters, with all the available evidence now in hand, has been embodied in a number of good manuals on the Roman Question, which are easily obtainable by any one who is interested in the matter, and a list of some of these books is given at the end of this chapter, to which the reader is referred.

While we are not concerned at this point with the defence of the Anglican position, there is one question which suggests itself with considerable force, quite in harmony with the purpose of this book, and that question is this:—Does the Roman type of Catholicity with which we are familiar, impress us strongly with the fact that it represents the love of the Son of God for man? We know, of course, that the Roman Church often puts into the hands of Protestants certain clever manuals which are carefully worded to make the best of the Roman position, and are written in a very beautiful spirit, in which the Roman Church is represented as a Holy Mother yearning over Protestants

and Anglicans with a depth of love and tender solicitude for their spiritual welfare, which is certainly as generous as it is touching. We do not question the fact that the Roman Church produces now and then, in individual cases, a very high type of sainthood, which is unquestionably inspired by a supreme and loving devotion to our Lord Jesus Christ, and which proves very winning to Protestants. We admit quite freely that certain phases of the Roman system may be so tremendously idealized by clever management, that in certain respects the Roman Church may make an almost overwhelming appeal to impressionable and sentimental souls, who imagine that they will find in it everything which is beautiful, consistent, lovely, and true. To such people, doubtless, the prevalent Anglican type of devotion seems cold, and unattractive, as compared with the hot-house exuberance, and fervor of devotion, one frequently finds in the devotional manuals used by Roman Catholics.

But, notwithstanding all this, the question recurs, would an Anglican Catholic learn more of the true spirit of love by becoming a Roman Catholic? Would the Roman type of Catholicity, as such, impress him as being more directly inspired by the love of the Son of God for man, than the Anglican type, or the Greek type? Would his environment in the Roman Communion broaden

his sympathies, soften his heart, and fill him with a loving, generous, tolerant spirit towards all men, and a loyal love of the truth for its own sake? This, certainly, is a most practical question, and one which really goes to the very root of the whole issue between us and Rome, and so is one which merits the most careful consideration. Controversies which concern the organization of the Church, touch the *Body* of Catholicity. Discussions which deal with doctrines, touch the *Mind* of Catholicity. But that which concerns the spirit of love, touches the very *Heart* and essence of Catholicity, and is therefore of supreme importance in connection with our present discussion.

When one remembers how terribly the Church of England suffered for centuries under the secular power of the Court of Rome with the Pope at its head, how the Church was robbed, defrauded, and oppressed, when one recalls how Rome did her best to cut Anglo-Catholics off from communion with the continental Churches by papal bulls and anathemas, and how to-day she demands the unconditional surrender of all Anglicans to her authority, as heretics, and schismatics, the question of the characteristic temper and spirit of such a Church becomes a very important one. And again, when we remember that she makes it a condition of communion with her that we should repudiate the Mother who bore us, pronouncing her

Orders invalid, her Sacraments void of grace, her Eucharists empty forms, and that we must subscribe to Dogmas which have not an atom of Scriptural or historic truth behind them, and pronounce belief in these things to be necessary to salvation, then surely it can hardly be a violation of the spirit of love to ask in all seriousness whether submission to Rome would enable an Anglo-Catholic to know more of the love of Christ—its breadth, its depth, its height—that love which passeth knowledge. On the contrary, it is a question which Rome itself forces us to consider with the utmost care, in view of the actual facts of the case, however unpleasant a review of these facts may be.

The question is not one of aggressive attack, but one of self-defence, pure and simple.

Surely, it must be admitted by all honest men that a true spirit of love involves, first of all, a strict loyalty to the *Truth*. He who professes to represent the love of the Son of God to men, and desires to win men to an obedient acknowledgment of that love as the Catholic Church reveals it, must himself love the truth for its own sake, and for the sake of those he assumes to teach; and he must represent facts of history in their true light, without distortion, misrepresentation, or prevarication of any sort.

Now, most unfortunately, very much of Roman controversial literature has become so saturated

with a spirit of unfaithfulness to historic facts, that Anglicans have almost ceased to hope to find in a modern Roman writer a candid and fair review of the whole facts of the case where Roman claims are concerned. This is a very serious statement to make, and we must follow it at once with proofs.

For example, to the Clementine Romance, supposed to be written by St. Clement of Rome near the end of the second century, is attached a spurious letter, a heretical forgery, in which St. Peter is made to say much about "his chair"; and the letter asserts that he consecrated St. Clement as his successor in this "Chair." All this is pure romance; but after the third century it was widely accepted and quoted as true by writers advocating the papal claims. Again, in 419, at a Council of the African Church held at Carthage, the legates from Rome offered as proof of the Pope's right to hear appeals from foreign Churches, certain canons of the local synod of Sardica, claiming that they were canons of the General Council of Nice in 325. The African Church detected the attempted fraud, and protested courteously, but firmly, against it at Rome.

Again, the Roman legates at the Council of Chalcedon, in 451, produced a copy of the Nicene canons containing the words, "The Roman See has always had the Primacy," which words were never

in the canon, but were the interpolations of a forger.

Again, in 754, Pippin, King of France, bestowed on Pope Stephen III., a territory containing more than twenty cities, in response to a letter forged by the Pope in the name of St. Peter.

Moreover, Rome has been much given to inserting interpolations in the writings of the Fathers.

For example, Irenæus is made to say, "It is necessary that all should depend on the Church of Rome, as on a well-spring or fount."

St. Cyprian is said to have written, "Upon him (Peter) He builds His Church . . . . the Primacy is given to Peter, that it might be shown that the Church is one, and the Chair one."

St. Augustine is quoted as saying, "Rome has spoken, the cause is ended."

Now, as a matter of fact, not one of these men said any one of these things attributed to him. They are forgeries, pure and simple.

About the middle of the ninth century, Isidore Mercator wrote about a hundred letters, which claimed to be decretal letters, decisions of councils, and other documents, representing the period between the years 90 and 314. In these papal letters the language current at a much later period was ascribed to very early ages, and these forgeries were widely circulated, and constantly quoted, and

enormously influential in promoting the expansion of papal claims; and yet they are now admitted by all candid Roman theologians to have been forgeries of the most outrageous character.

The condemnation of Pope Honorius for heresy was recorded in the Roman Breviaries until the sixteenth century. But when the theory of papal infallibility was first suggested, the name of a pope condemned for heresy was quietly dropped from the Breviaries; and when Père Gratry, a French Roman priest discovered this, he said, "Has God, then, need of your falsehoods, that you speak deceitfully for Him? Has God need of these frauds?"

Keenan's "Controversial Catechism," certified by the Vicars-Apostolic of Scotland, Ed. 1846, stated that the doctrine that the Pope was infallible was "a Protestant invention," and "no article of the Catholic Faith." But when this "Protestant invention" became a "doctrine divinely revealed," this statement quietly disappeared from the book in question.

The so-called "Nag's Head" story about the sham ordination of Parker was constantly used as material for disproving the validity of Anglican Orders for many years, and is now occasionally imposed on the credulity of the ignorant; and yet Roman theologians themselves admit that the story

was pure fiction, and had not the least foundation in fact.

These are only a few samples out of many that might be given of Rome's habit of falsifying history when it suited her convenience so to do. Now it may be said that most of these forgeries and interpolations, and misquotations, were accepted in a credulous and uncritical age, when the means for disproving them were not immediately in hand; and that intelligent Roman theologians for the most part repudiate them, and so the Church of this age should not be held responsible for them. But the fact still remains that the papal claim of Imperial authority was *largely built up on these very frauds,* and yet to-day is supported and set forth as a *divine origin,* the recognition of which is absolutely necessary for salvation; hence Roman Catholics in supporting papal imperialism *are* responsible for these frauds, and they can escape such responsibility only in one way: namely, by repudiating these claims, which have no historic basis.

One of the most startling deviations from Scriptural and primitive custom in the Roman Church, is the denial of the chalice in the Holy Eucharist to the laity. Everywhere throughout the Catholic Church until the twelfth century, laymen received the Lord's Blood in the Holy Communion, and not until the Roman Council of Con-

stance, in 1415, did the Roman Church absolutely forbid it. But since then, if any layman persists in claiming that this prohibition is unlawful, he is to be condemned as a heretic, and punished by the Inquisition: and if a priest ventures to administer the Lord's Blood in the Holy Communion to a layman, he is to be excommunicated, and severely punished. Is it an exhibition of the spirit of love on the part of the Church of Rome to mutilate the Blessed Sacrament ordained by our Lord Himself, and cut off her laymen from participation in half of it, even when Rome itself is forced to admit that, for over a thousand years from the first, laymen everywhere communicated in both kinds of the Holy Species?

Again, many intelligent theologians in the Roman Church discredit altogether the authenticity and the miraculous power of a very large proportion of relics, pictures, shrines, and images, which are exhibited for the reverence and veneration of the faithful; and yet they look upon all this system of fraud as an allowable means of exciting devotion in the hearts of ignorant and impressionable people. But how can any form of devotion be pleasing to Almighty God which is based on fraud, and involves double-dealing on the part of priests who knowingly countenance such fraud? To take only one famous instance out of many, the body of the Apostle St. Bartholomew

as a whole, is said to be both at Rome, and Benevento. Here, then, we have two entire bodies of the saint. Both Monte Cassino and Rheims claim to possess a large part of the body. "Besides these, there are three heads, one at Naples, one formerly at Reichenau, and a third at Toulouse; two crowns of the head at Frankfort and Prague; part of the skull at Maestricht; a jaw at Steinfeld, part of a jaw in Prague, two jaws in Cologne, and a lower jaw at Murbach; an arm and hand at Gersiac, a second arm, with the flesh, at Bethune; a third arm at Amalfi; a large part of a fourth arm at Foppens; a fifth arm, and part of a sixth at Cologne, a seventh arm at Andechs; an eighth arm at Ebers; three large leg or arm-bones at Prague; and a part of an arm at Brussels."

When the Roman Church countenances as she does the exhibition of all these fraudulent relics for the veneration of the faithful, can this imposture be reconciled with a spirit of tender and loving sympathy with which the Church of God should care for her children, and guide them into the truth, and protect them from falsehood?

Can it be said to be a spirit of love which prompts the Roman Church to teach her children to give to a creature, however holy and lovable, the worship which belongs to Almighty God alone? Is it a true statement of the authorized teaching of the Roman Church concerning the Blessed Virgin

Mary, to say that Romans merely ask her prayers for themselves as they would ask a friend to pray for them? Let us test this statement.

Pope Pius IX., in his famous encyclical, said: "Ye know very well, venerable brethren, that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fulness of all good, that accordingly we may know that if there is any hope in us, if any grace, if any salvation, it redounds to us from her, because such is His will who hath willed that we should have everything through Mary."

An accredited Doctor of the Roman Church writes: "At the command of the Virgin all things obey, even God." "The salvation of all depends on their being favored and protected by Mary." Roman theologians do not hesitate to call the Blessed Virgin our "Redemptress," "Mediatress," "the author and cause of our salvation." Perhaps this is why crucifixes are sold to Romans having our Lord's Body on one side, and the figure of the Blessed Virgin on the other. In the "Raccolta" (a collection of prayers especially indulgenced by the Popes), is this petition: "I acknowledge thee, and I venerate thee, most Holy Virgin, Queen of Heaven, Lady and Mistress of the universe, as daughter of the Eternal Father, Mother of His well-beloved Son, and most loving Spouse of the Holy Spirit. Kneeling at the feet of thy great

Majesty, with all humility I pray thee, through that divine charity wherewith thou wast so bounteously enriched on thine Assumption into Heaven, to vouchsafe me favor and pity, placing me under thy most safe and faithful protection, and receiving me into the number of those happy and highly-favored servants of thine whose names thou dost carry graven upon thy virgin breast."

In a Prayer Book for priests (Nova Edition, Campidonae, 1865), is this parody on the "Anima Christi":

> "Soul of the Virgin, illuminate me;
> Body of the Virgin, guard me;
> Milk of the Virgin, feed me;
> Passage of the Virgin, strengthen me;
> O Mary, mother of grace, intercede for me;
> For thy servant take me."

This prayer was published and used at Rome with the license of Superiors in 1825: "I adore you, Eternal Father; I adore you, Eternal Son; I adore you, most Holy Spirit; I adore you, most holy Virgin, Queen of the heavens, lady and mistress of the universe."

Again, Cornelius a Lapidé (Eccl. xxiv., 29) says: "As often as we eat the flesh of Christ in the Holy Eucharist, so often do we in it really eat the flesh of the Blessed Virgin."

And again, Oswald (Dogmat. Mariol, p. 177) says: "We maintain a co-presence of Mary in the Eucharist. This is a necessary inference from our

Marian theory, and we shrink back from no consequence. . . . We are much inclined to believe in an essential co-presence of Mary in her whole person."

Faber (pp. 29, 30, pre. Bld.) says that Christ showed to St. Ignatius the very part of the host which had once belonged to the substance of Mary. Is it any wonder that when Doctor Pusey called Doctor Newman's attention to these statements in accredited Roman writers, he exclaimed, "they are like a bad dream; they amaze, they terrify me."

Does the Roman Church vindicate and set forth the love of Christ by taking one of His unique attributes as the Son of God, that He alone was without inherited taint of original sin, and conferring it on the Blessed Virgin, so that our salvation begins with her, rather than with Him? The Dogma of the Immaculate Conception, added to the Roman Creed by Pius IX. in 1854, not only has no Scriptural evidence to warrant it, but it was unknown to the ancient Fathers, and when it finally appeared was contradicted by fourteen Popes, by St. Augustine, St. Bernard, St. Thomas Aquinas, and many other eminent theologians.

Now the very dreadful thing about all this modern cultus of St. Mary the Virgin, is that it most distinctly obscures the one vital fact of Christianity, that real Catholicity is an expression of the love of the Son of God for man. This cul-

tus represents our Lord as stern, and severe, and unsympathetic, and unloving, and places St. Mary as a very tender and loving Mediatress between us and Him. We are most distinctly told that our prayers will be answered much sooner if we appeal to her, rather than to Him; and so the Blessed Virgin, rather than Christ, represents to men the love of God for man. Could anything possibly be worse than this? *If the heart of Catholicity is the fact that it is a provision and an expression of the love of the Son of God for man, what shall we say of that type of Catholicity which represents the human love of a creature, as being more real, and more effectual for our salvation, than the divine love of the Creator?* Surely, this is little short of absolute blasphemy.

Again, what trace of the spirit of love is there in that doctrine of Purgatory which teaches that every soul, no matter how faithful it has been, must undergo prolonged and excessive torment, like that of hell, as if pursued by the wrath and vengeance of God, before it can enter Heaven?

> "In pain beyond all earthly pains,
> Favourites of Jesus! there they lie,
> Letting the fire purge out their stains,
> And worshipping God's purity."
>
> —*Faber.*

And yet again, is it a spirit of loving sympathy which forbids the Roman clergy to marry, even when they are stationed in enervating tropical cli-

mates, where the environment is most demoralizing, and temptations are very acute? Has Rome learned nothing by the frequent clerical scandals resulting from enforced celibacy under such conditions?

Now, one very marked characteristic of the Roman Church is that she never admits that she is, or can be, in the wrong; or that she has made blunders, and falsified history. And when men have groaned under her oppression, and have struggled for the freedom of an honest appeal to historic facts in dealing with vital questions, Rome has adopted a policy of repression, either by silencing discussion through the authority of an encyclical, or by an exhibition of physical force. Again and again, before the Reformation, as in the cases of the Gratian and Valantinian Rescripts, ecclesiastical Rome has appealed successfully to the secular power of Imperial Rome to back her up in the extension of her authority, and in the effort to coerce all men into obedience to her claims. If it were possible for Rome to make an alliance with some world-wide secular power to-day, we have much reason to believe that she would use the same means for accomplishing the same ends.

Before the Reformation, three great Councils had been held to bring about a reformation in clerical discipline, and to each of these councils

England had sent representatives to plead energetically for some consideration. The defeat of this attempted reformation by councils, which was effected through the intrigues of Rome, and, above all, by the skill of the last of the great Popes, Martin V., is, as the historian Dixon says, "the most mournful event in modern history." To crush the spirit of reform in Spain required the full force of the Inquisition with all its satanic methods. The Dragonnades, and the horrors of St. Bartholomew's day in France, witness to the same blind spirit of absolutism.

In these days, to put a book on the Index Expurgatorious, is not quite the same thing as a fair answer to the truth which the book may contain; and the "submission of the intellect" to authority, in the face of the protest of certified facts of history, does not commend itself to the best thought of this century. After the Vatican Council, which declared the Pope infallible, a prominent Roman theologian exclaimed, "Thank God! we have done with history." And, in view of Rome's unhistoric position, we can readily imagine what the man meant.

How about the spirit of love in any Church which follows up her decrees even about minor matters with anathemas, and threats of eternal damnation against those who venture to differ from her? Anglo-Catholics cannot contend with the

same weapons; they must still believe that the religion of Christ under modern conditions must be a very tolerant religion in the best sense of the word "tolerant"; and that "there are natural laws of fairness and reasonableness which cannot be disregarded in religious controversies, or in making converts, any more than in any other human transactions, without injury to the soul, and scandal to religion," and a miserable violation of the law of love which should govern the relation of all Christian men to each other.

Last of all, let us take the question of the inspiration of the Holy Scriptures. The Church has always taught the fact of inspiration, but has not formulated any one theory of inspiration. Some time ago, when a school of free and conservative criticism began to form in the Roman Church, assuming that the question as to the limits of inspiration was still an open one, and moved by a desire to bring about a reconciliation between Christian theology and conservative scientific criticism, the Pope met the movement by issuing an Encyclical (1893) on the study of Holy Scriptures, in which he proclaimed as the doctrine of the Church, something which the Church had never believed before: the exact verbal mechanical theory of inspiration which is the product of mediæval scholastic rigorism, and has been hopelessly discredited by all conservative critics of the Anglo-Catholic school.

What must be said of a Church which has nothing better than this to offer concerning one of the most difficult and vital problems of modern religious thought? Nothing could possibly be more out of date, more crude, and more unsympathetic, than the tone and temper of this encyclical, which attempts thus to suppress, by an official promulgation of a discredited theory, all advance in the critical study of the Bible; and which condemns all theories of inspiration which admit there is a strong human element in the composition of the Bible, and different grades of inspiration, or affirms that the highest sort of infallibility is limited to matters which concern faith and morals.

Again, when in recent years a school of liberal Roman theologians began a candid examination of the historic evidence bearing on the question of the validity of Anglican Orders, and one after another declared in favor of their validity, the Pope, under the influence of the Jesuits, suppressed at once all free and impartial inquiry and discussion of the matter, by issuing the Bull "Apostolicae Curae," in which he declares Anglican Orders "absolutely null, and utterly void," notwithstanding the fact that every single point by which his decision was reached and vindicated has been met and answered, time and again, by Anglo-Catholic theologians. Here again is an example of Rome's fear of open and free discussion of the actual facts of

history, and here again is an illustration of Rome's unsympathetic attitude towards many of the most scholarly theologians in her own communion.

In conclusion, let us quote several passages from three well-known Anglo-Catholic theologians, Bishop Gore, Father Puller, and Canon Carter, as well expressing the difference in spirit and temper of mind between the Anglican and the Roman Church:

Bishop Gore says: "In this defence of the English Church, I have frankly admitted all the faults of undiscipline, doctrinal compromise, and reaction which we think can be fairly laid to our Church's charge. I believe that these are to be set over against the arrogant claims, the exaggeration of truth, the falsifications of history, the accretions of error, which must be laid to the charge of Rome. Which set of faults is the greater—which Church is more guilty in the eyes of God—it is not for us to determine. The evils of a Church into which by God's providence we are new-born, granted she *be* a Church, are not an excuse for leaving her, but a spur to action. And I am sure that we Anglicans feel a hearty thankfulness to Almighty God, that He has caused our lot to be cast in a Church, which, however deeply she has sinned, can acknowledge her sins; which, however great her defects, even in her authoritative formulas, is not prevented by any arrogation

to herself of what belongs to a greater whole, from confessing them, and openly seeking to reform them. Better anything than to be unable to bear the light; better anything than to be unable to face the facts of history and firmly accept them; better any evils than to have to speak deceitfully for God."

Father Puller has written: "We ought to thank God every day that in His great mercy He has delivered the Church of England from that bondage. We must indeed mingle with our thanksgivings the deepest penitence and humiliation, when we think how unfaithful we have been in our use of our freedom; when we think of our lack of discipline, of our miserable Erastianism, of our worldliness, of our Laodicean self-satisfaction, of our very imperfect grasp of certain aspects of primitive truth. We may, however, in all humility hope that in some degree we are improving. Thank God! it is no part of our Creed that the Church which we love is without spot or wrinkle. We are free to see our faults and to confess them, and to do what we can to amend them. The more we strive to amend what we see to be wrong, the more will our vision be purged, so that we shall become conscious of evil which we had not before suspected."

Lastly, Canon Carter has written: "We must preserve a temper of mind favorable to re-union,

doing all we can to further it, a spirit of loving fellowship and consideration, a fairness of judgment and generosity towards those who are separated from us, with a readiness to acknowledge error, while firmly maintaining the truth which God has committed to our charge. . . . Is it not evident that patience, and forbearance, and considerateness were at all times greatly needed in the rulers of the Church? A recovery all round, as it were, with the completeness of the Catholic Faith, following after a period of decay, history assures us, is possible only within the Catholic Church itself. It is surely this to which God has been guiding us. Hard blows have been dealt us. Desertions of dear friends have saddened us. But life has been ceaselessly growing within and around us everywhere, like the very spring-tide of the coming summer. While freely and unhesitatingly acknowledging our defects, and difficulties, but confidently asserting our Catholic inheritance, we cannot doubt that such recuperative power is at work amongst us, as a witness to the promise, 'Lo, I am with you alway, even to the end of the world.'"

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